

Sirdar Ikbal Ali Shah

Black and White Magic

Its Theory and Practice



BLACK AND WHITE MAGIC

ITS THEORY AND PRACTICE

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by

SIRDAR IKBAL ALI SHAH



THE OCTAGON PRESS
LONDON

First published 1952
Second Impression 1953
Third Impression 1975

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Paper: SBN 900860 41 3
Cloth: SBN 900860 31 6

Printed by
Tonbridge Printers,
Tonbridge,
Kent

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CHAPTER I

HISTORY AND DEVELOPMENT

SO far into the darkness of the origins of human life and thought do the traditions of magic reach, in one form or another, that it has never been decided—and the indications are that it may not be established—as to what precisely is the root of arcane study and practice.

Among the earliest known forms of magic, which may be manifested either in the offensive or defensive sides of the rituals, are those branches known as imitative magic; whereby it was believed—and still is believed by many—that the performing of an action duplicating, as far as possible, the conditions of the desired effect, would actually cause that effect to take place. For example, the making of a wax or clay image, and destroying it slowly by fire or knife, would cause the person represented by that model, and sometimes “baptized” in his or her name, to suffer corresponding pain or death, in precisely the same manner as practised upon the image.

Strong traces of this kind of primitive belief are perpetuated in Mahayana Buddhism; with the difference that the operator, after purifying himself, and complying with certain rules and rites, believes himself to be identified with a god or spirit, whose attributes and powers thereby become incarnated within himself.

Natural magic was a combination of this kind of sympathetic magic with animism and belief in local or universal spirits and deities. This is most adequately portrayed in propitiation-rites, fertility-rites, and sacrifices to some idol or uncorporeal being, such as the dedication of weapons to the god of war; or the now mundane practice of breaking a bottle of wine on the bow of a ship; whose origin lies in the propitiation of Neptune, god of the Sea.

These rituals themselves may have originated, as it is claimed, in the innocuous desire of a community to safeguard its property and prosperity from evil spirits which embodies the elemental and other influences that they were otherwise incapable of understanding. At apparently a fairly early stage of the growth of the belief in magical powers, thaumaturgy appeared on the scene. A sacrifice to a malefic spirit was thought necessary, as a kind of insurance against molestation; apart from propitiation, it was believed that such spirits might even be induced to perform services for those knowing the secrets of infernal evocation.

Black Magic and Devil-worship seem, with little doubt, to be much later developments of magical operations. This can be explained by the fact that, until a people become aware of good, they are not likely to appreciate evil; again, whereas many of the demons and evil spirits—so called—can be easily traced to degraded gods and animistic identifications, large numbers of them seem, if we look at the ancient writings of the Jews and the Arabs, to be *evil* only in so far as they are difficult to

bind, or bring into subjection. Such difficulty, and a predilection to mischief-making, suggests to an anthropologist a far closer possible identity between these demons and primitive man's attempts to subdue nature and wild animals, and to subject other men to his will, than to the negative aspect or enemy of an all-embracing God; for this present work, though no advocate of magical practices, is by no means an attack upon them.

The Kabbala:

The Jewish Kabbala is greatly deserving of attention and study in this quest for the roots and bases of the practices of the arcana for several reasons. In the first place, several of its books contain undoubted references to magical processes that are not generally known in the European systems. Again, certain of the magical formulae and actions, as well as a foundation of the art of numerology, clearly emanates from the Kabbala; while not the least interesting facet of the examination of these mystical works is the undoubted fact that a great many of the reputed masters of the occult arts were adepts of a high order of the esoteric aspect of kabbalism.

The Kabbala, or Cabbalah, may be termed the mystical theosophy of Judaism; and its meaning is derived from the word *Kabal*, to receive. Hence the teachings are characterized as "that which has been received". The teaching of the inner mysteries was reserved to very few; as Blunt¹ puts it:

"The Cabbala was a '*disciplina arcani*', and the utmost reserve was to be observed in communicating a knowledge of it."

This secrecy may account for the otherwise strange fact that the existence of the Kabbala was not generally known, even to the learned, until the Middle Ages. In the Talmud, however, there are references to a system of apocryptic mysticism. The *Jetsira* and the substance of the *Zohar* are probably the books mentioned in Genesis, to the effect that they may be explained only to one person at a time. The compiler of the *Jetsira* is commonly supposed to have been the Rabbi Akiba; while the supposed author or collector of the *Zohar*,² another book of the Kabbala, is said to have been one Rabbi Simon Benjochai. Regarding the *Jetsira*, tradition has it that of four adepts who mastered its secrets one died, the second became insane, the third "committed ravages", and only one attained to safety and peace, being the single person from the quadrumvirate capable of hearing and seeing the secrets and yet surviving.

A certain Rabbi Hanina is supposed to have exercised thaumaturgy through the use of the *Jetsira*, which indicates the existence of this book or its teachings at least at the time of Trajan, of whom he was a contemporary. Still older works of kabbalism are stated to have existed; but they

¹ Rev. Dr. J. H. Blunt: *Dict. Theo.* 1884, p. 96.

² The "Book of Splendour"—*Sefer ha-Zohar*. It existed before Adam, say some authorities; and is of divine origin. Ginsburg (Dr. C. D.): *Kabbalah*, 84 ff.

are either lost or inaccessible today. The Jetsira itself mentions earlier kabbalistic writers and sages.

There are indications that this voluminous system—the Zohar alone comprising nearly two thousand pages—was by no means a Jewish invention;¹ and it is interesting to note that the Zohar itself (I. 76B *et passim*, etc.) mentions the famous King Solomon the Wise, and his magical writings. This indicates a possibility that some of these writings, or part of their substance, may be included in some of the books of the Kabbala. It is well known that the Arabs deny that Solomon, son of David, was a Hebrew at all; and it has further been claimed (*cf.* Franck, *op. cit.*, e.g.) that there are definite traces of Babylonian inspiration.

Kabbalistic hermeneutics may be said to be founded upon a defined numerical system: the units to ten, and the twenty-two letters, each letter having a number in the letter-numeral relationship of Semitic notation, constitute the raw material, comprising the “thirty-two marvellous tracts of wisdom” upon which the whole system is built. The divine names and attributes so familiar to students of the occult as having their foundation in kabbalism are all correlated with numbers in a mystical sense.

By this method a remarkable variety of facts and a profound collection of knowledge may be culled, once the key is in the hand of the student. A striking example is quoted by Blunt,² when he shows that the scriptures, while they may have been inherited from the Jews, are not necessarily understood by all in the same sense as they were meant by the authors. This writer mentions the instance of the mathematical derivation of “Messiah” from “Jabo Shiloh”³ (*Shiloh shall come*), by the totalling of the numerical values of the letters (358); thus establishing the identity between the two names.

A further valuable property of this correlation of the Kabbala is to be found in its *Temura*, or permutation, “doubtless invented as a means of carrying on secret correspondence in times of difficulty”.

Many aspects of this extraordinary system are also to be found in the *Abjad* notation in Arabic and its extensions, as applied and published by the Arab mathematicians; though most of their reputed secret works—if they exist—are perhaps almost as much of a secret today as when they were written.

This *Temura* was adopted by Marcus the gnostic, who further identified the parts and areas of the human body with the letters of the alphabet. According to this system the head corresponds to Omega, the neck to Beta, and so on. By another secret system of the *Temura* the alphabet is divided into two halves, the first being commutable with the twelfth letter, the second with the thirteenth, and so on. *Notarikon*, yet a third kabbalistic device, derived a mystical meaning from the initial letters of words.

There are also such strong points of resemblance between the *Avesta* and the Kabbala that it is thought that the Jews during their exile in

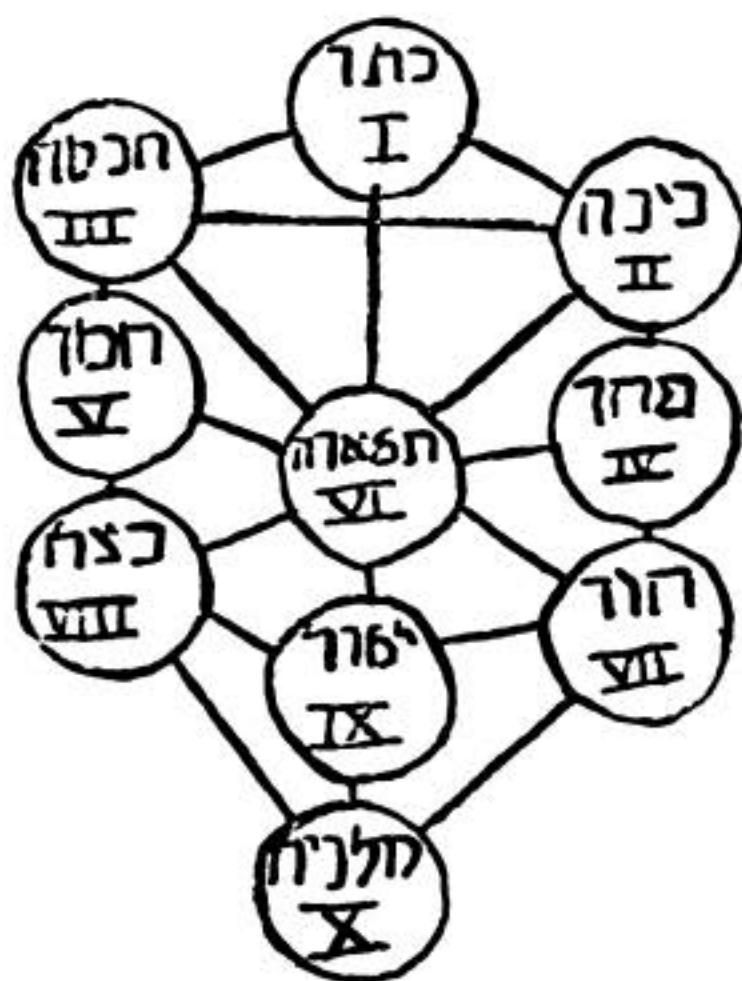
¹ Franck: *La Cabbale*, pp. 353–90.

² *Op. cit.*, p. 97.

³ Genesis 49, 10.

Babylon received this doctrine from the same sources as Zoroaster, who was developing the Persian religion at the exact time of the exile.¹

The cosmogony of the Kabbala holds that the first ten numbers symbolize the entire universe; and these ten concepts, or "attributes", are named the *Sephiroth*. These Sephiroth are arranged in this manner:



The *Sephiroth* or Divine Attributes in relation to one another according to the kabbalists; representing the Sephirotic tree, and the ten points of Adam Kadmon—the perfect or original man. From a manuscript

and are also known as the *decem nomina mystica*, as referred to by Jerome. Their attributes are these:

1. The Crown. The equivalent of *Ehieh* (I AM), and also *Arich Appayim*; infinity personified, personified infinitely. From this all the rest are evolved:

2. Wisdom. *Jah*; 3. Understanding: *Jehova*; these first three constituting the kabbalistic Triad. Their sphere is the human head, the seat of intelligence in man, and the spirit of mankind.

4. Mercy. *El*; and the opposite. 5. Strength: *Elohim*; which are united in 6, being Beauty: *Shaddai*. These three form the second great Triad. They represent the soul, and the upper part of the body.

7. Victory. *Jehova Sabaoth*; 8. Splendour, which is called *Elohe Sabaoth*; 9. Foundation: *El Chai*, connected with the lower man.

The tenth, MALKUTH, or the Kingdom, unites and comprises the three Triads, and represents the vital force of the human soul, together with the ideal realization of the works of creation. These attributes are often depicted diagrammatically, and form the perfect or original man, Adam Kadmon.

The learning of the Kabbala spread to the West in about the ninth century, Aaron b. Samuel taking the knowledge from Babylonia to Italy. This authority was said to be the writer of two further works on the subject, the NIQQUD and the PARDES, and a worker of miracles.

¹ Dr. A. Du Perron: *La Vie de Zoroastre*, II, 67.

From Italy, France, Germany and Spain received the elements of kabbalistic knowledge; Judah b. Samuel of Spain, who died in 1217, being regarded as the greatest known exponent and alleged miracle-worker of the thirteenth century.

Many sects and schools sprang up, too many to mention here, but it is worth noting that in some of the schools amulets, talismans and charms played a great part. A careful study of this talismanic magic is to be found in the *Sword of Moses*, many of these objects being patently—and even avowedly—intended for goetic use. These signs are often in the form of the circle, shield or open hand, in precious metals or parchment, with the divine names, in permutation, written or engraved thereon.

The Grimoires :

The word Grimoire is derived from some unknown root—perhaps from the Old French for “grammar”—and first appeared as the generic name for the so-called “Black Books” or books of the sorcerers, in France during the Middle Ages, and were compiled in the form of manuscripts by each practitioner of the Black Art from his own experiences, coupled with the wisdom passed down to him by his teachers—or, as others would have it, partners-in-crime. One of the best-known Grimoires is that entitled the *Clavicle* or *Key of Solomon the King*, being ascribed to that famous monarch. A certain number of manuscripts of this work are extant, but it is obviously derived from far greater antiquity than those copies now available to us, though most of them are undated. In Hebrew, this book is called the *Mafteah Shelomoh*, and is mentioned by Gedaliah ibn Yahya in his kabbalistic work *Shalshet he-Kabbala*, which exists in an edition of 1697, as being known in Hebrew. The work consists of two parts: the first containing secrets of divination, and the second instructions in the use of all manner of pentacles, those indispensable magical requisites. This book exists in several European languages; and at one time, as with most of the other Black Books, it meant certain death for anyone to be found with a copy by the Inquisition or their spies.

Certain very rare copies contain a dedication supposed to have been written by King Solomon to his son Rehoboam. This tells his son that he is the dearest thing in the world to the king, and therefore to him he has entrusted the *Clavicle*, or “Secret of Secrets”. One night in a dream, he continues, this valuable book was revealed by an angel to him. The Angel Raziel said that he should hide the Secret well, for a day would come when all the knowledge and science of the world should be lost.

The book continues that the manuscript was buried with the wise King Solomon in his grave, and remained there hidden for a long period of time. Some Babylonian sages, who had been companions of Solomon, at length discovered it, in a casket of ivory; but they were unable to understand it, or to read it. Then, one day, a certain philosopher named Tozgreg was visited in the night by the same angel, who instructed him in the reading of the book. Tozgreg, which incidentally is certainly not the real name of any known philosopher, then was transported with joy, and prayed that the wisdom of the book should never be read, translated

or explained by any except the most wise. Certain of the processes, and of the rituals and other operations given in this present work, are derived from this source.

The *Enchiridion of Pope Leo III* is claimed to have been given by this Pope to Charlemagne. The book consists of a number of prayers, charms and magic-figures, endowed with great powers. This presentation is stated to have taken place after the Emperor's coronation in the Italian capital in the ninth century, while the first publication of the wonderful secrets took place in the sixteenth century. As to whether this story is correct, there is no means of establishing. Catholic apologists have been emphatic in their denunciation of the book as a fraud, while the letter from Charlemagne which is to be found in some editions is almost certainly spurious; or, at any rate, there is no other record of its having been written.

These magical arts which have been handed down through the generations, and are embodied in the various books and writings of the adepts of the art, have from time to time given rise to the formation of secret societies; most of which have guarded some secret or pretended secret, while many have exclusively devoted themselves to satanism and its ramifications. In treating of secret societies and brotherhoods of this nature it is necessary to bear in mind that the witches with their sabbaths and covens, and the circles of the practitioners of the goetic rituals of the Black Art, also come within that category, whether they be avowedly societized in a constituted form or not.

In the case of some organizations of this nature, while they have been accused of occult practices, it is yet to be decided whether they were indeed centres of magical practice. An exceptionally outstanding example of this lies in the story of the Knights Templar.

The Order of the Knights Templar originated in the twelfth century as a military fraternity. Two pious men, the monk Hugues de Payns and the French knight Godeffroi de Stomer, formed a religious circle, whose members swore to guide the paths of the pilgrims to the Holy Land, to live in chastity, abjure riches, and dedicate themselves to Christ. The contemporary king of Jerusalem, Baldwin II, granted this group a section of his palace, situated next to the Masjid-ul-Aksa, on the site of the Temple of Solomon, from which they derive their name. At this stage they recruited excommunicated knights and others, forming a well-knit and disciplined force. It is alleged that a secret rule or rules existed, permitting depraved preaching and practice, and advocating a secret method of gaining power. No trace of this rule, however, has been proved.

When the Templars were accused of heresy and Devil-worship, five charges were made against them:

- (i) That when a neophyte was initiated, his preceptor took him behind the altar to a secret place, or to the sacristy. Here he was shown a crucifix, and made to renounce Jesus three times, spitting upon the cross;

(ii) That this initiate was then stripped, and kissed thrice on certain parts of the body by the master;

(iii) The initiate was then informed, it is claimed, that unnatural crime was permitted in the Order, and practised by the members;

(iv) The cord worn over the Templar shirt was consecrated by coiling it around an idol; the idol being in human form, and having a beard;

(v) The Host was not consecrated by the knightly priests upon the celebration of Mass.

At the time that the Inquisition started the destruction of the Templar organization, these nuclei had gained enormous power, wealth and prestige; thus it has often been said that the motive for the confiscation of the lands and properties of the fraternity was merely material gain. On the other hand, the defenders of the religious attitude claimed that this very wealth had been gained as a result of pacts with the devil, the worshipping of the idol—called "Bapomet"¹—and other illegal and sinful practices.

Nowadays, though it is still a matter of controversy, it is more or less generally believed that the Templars were probably innocent of the majority of the charges. Several of the members of the order who confessed stated that the idol existed, though their descriptions of it differed, and it is thought that these confessions were obtained under torture, and simply constituted affirmative replies to questions.

Such societies also included the Luciferians and the Palladists, whose tenets were that humanity had been betrayed by God, and that co-operation with the Prince of Darkness was their only hope. If there is any truth in the assertion that the Templars became Devil-worshippers it is interesting to note that it was their so-called idol (Bapomet) which was said to have been preserved for five hundred years after their downfall. It was alleged to have been in the possession of one Isaac Long in the year 1801, together with the skull of the last Grand Master, Jacques du Molay. The relics were believed to have been carried to America, and to have reposed at Charleston. According to this contention, the Templar Order was there revived, on the basis of these objects, and re-organized as complete demonolatry, under "Albert Pike", the new Grand Master. Rome became the headquarters of the movement, we are told, upon the succession of the second Grand Master, one Adriano Lemmi. Various magical experiments were carried on by this group, whose sphere of operations was said to have encompassed the whole world.²

More than a little suspicion was attracted to the Rosicrucians as a movement, though it must be said that there seems very little reason for this being so. Even the name of this mysterious brotherhood is of indefinite derivation, and many writers doubt the very existence of the original organization.³

¹ Various spellings are used.

² Vide *Encyc. Relig.* Vol. XI, p. 204, etc.

³ Cf. L. Spence: *Ency. Occ.*, p. 340.

It seems that little was known of the Rosicrucians and their ways until, at Cassel in the seventeenth century, a strange pamphlet appeared.¹ This claimed for itself the honour of being an address from a number of sages, anxious to assist in the regeneration of mankind. The programme of the Order included unity and collaboration between the learned in all countries for the betterment of the sciences and arts.

The chief officer of this movement, continued the publication, was a German, whose initials were given as C. R. C.,² styled a sage and adept of the first rank. Having completed his preliminary studies in a convent, he journeyed to Palestine with a friend, who, however, died at Cyprus, leaving the young C. R. C. to carry on alone. When this fortunate youth reached Damascus he came to hear of a certain group of Magi living in a lost or unknown city called Damcar, in Arabia. He at once resolved to journey thither, seek out the sages, and learn their secrets.

Joining a party of Arabs, he reached this fabulous city and met the masters, who had long known of his coming by some occult means. Taking the Arabic language in his stride, C. R. C. translated a sacred book found there into Latin. When three years of such work and study had thus passed, he journeyed to Egypt, thence to Fez, where he spent two years. After leaving Spain in disgust at the practices of Devil-worship of its inhabitants, the mystic returned to Germany, to pass five years in contemplation and study. It was at the end of this time, we are told, that the master formed the Rosicrucian Brotherhood. Of this old Rosicrucian Society, although much has been written, little more is positively known; while in modern times, among the societies operating under this name, are a Rosicrucian Society in England, remodelled in the nineteenth century, and a Rosicrucian Society in Boston, in the United States of America.

The Order is constituted into jurisdictions governed by an Imperitor, who has as his advisers a Supreme Council, with the power to establish chapters and lodges. It is possible that there is, or was, a strong connection between the Rosicrucians and Freemasonry.

¹ "The Fama of the Fraternity of the Meritorious Order of the Rosy Cross, Addressed to the Learned and Governors of Europe."

² Supposed by many to stand for Christian Rozenkreuze.

CHAPTER II

DEDICATION, RITES, AND IMPLEMENTS

THE DEDICATION OF THE MAGICIAN

THE preparation, purification and dedication of the aspirant to the mysteries of the arcane sciences is almost universally stressed as a primary requisite to any kind of magical operation, on the authority of the masters. Barrett, in the *Magus*, points out that sensual indulgence and weakness must be eschewed; all forms of immodesty and impurity are to be cast aside. Most of these initial rites may be indicated as follows:

In order that the magician should be pure and without any blemish, it is required of him that he undertake a rigorous course of meditation and fasting before he embarks upon the "magnificent and awe-inspiring rituals of the Art".¹ He is enjoined, for the last nine days before the operation commences, to meditate and pray, and to partake of only one meal a day—and that, preferably, only bread and water. After every meal a paternoster should be recited, and the following:²

O grand and powerful and most merciful Adonay, highest of all, I impore thee, in the name of Eloim and Jehowa, to be so pleased as to extend to me thy goodness and guard me in my undertaking. Amen.

Before commencing the operation the magician repairs to a "hidden place"; and, taking water and hyssop, washes himself, the while reciting:

Purify me, O Lord, and I shall be pure: wash me, and I shall be whiter than snow.

The Vestments:

The consecration of the vestments is an essential part of the Rites and, while the consecration of the operator himself is said to consist of the foregoing dedication, the robes should be treated separately. These clothes should be priestly garments, if it is possible, made of silk or linen, spun by a young virgin.³ If, however, a priestly robe cannot be procured, the dress may be a "neat and cleanly linen vest".⁴ which should come down over the feet. One magical manuscript⁵ tells us to "inscribe on the robe with the pen of the art" the following characters:



¹ *Clavicle of Solomon.*

² *Ibid.*

³ *Key of Solomon.*

⁴ Scot: *Disc. Witch.* Book XV, ch. 6.

⁵ British Museum MS, reference number Acc. 36674

The robe should be caught with a girdle, upon which is written: YA, YA, AIE, AAIE—ELIBRA—ELCHIM—SADAI—PAH ADONAI—*tuu robore*—CINCTUS SUM. In Black Magic, black vestments, consisting of a seamless garment, without sleeves, together with a cap of lead, are prescribed. On the girdle the holy pentacle is fastened, made on a parchment of kid skin, over which a blessing is said; after which the pentacle is sprinkled with holy water.

The Veil:

The next item is a veil, made of pure white linen, on which is written, in a gilt lamen, the word TETRAGRAMMATON. Each article is to be consecrated individually.

The Preparation of the Lamen:

Cornelius Agrippa,¹ in the *Fourth Book of Occult Philosophy*, gives this method of the production of the Lamen. The Lamen should be engraved on metal or virgin wax, the pattern varying with the spirit and kind of operation, as also the time at which you commence to engrave it. It may also be made of clean, virgin paper. The outward form is characterized as a square, triangle or circle; "or of the like sort", according to the Rule of the Numbers.

In this must be written the divine Names as well as the general names. In the centre of the Lamen "let there be drawn, a character of six corners; in the middle thereof, let there be drawn the name and character of the star, or the spirit, its Governor, to whom the good spirits we would call together at once. If we want to call but one spirit; nevertheless, there shall be made four *pentagones*, wherein the name of the spirit or spirits, with their characters, is to be written."

The Hat:

The hat is a crown of virgin paper, says the *Clavicle of Solomon*, upon which is inscribed: on the front, YOD, HE, VAU, HE. It will be apparent that the meaning of this is the Hebrew word YHWH (Yehowa or Jehova), transliterated. On the right-hand side is to be written EL, and on the left, ELOHIM.

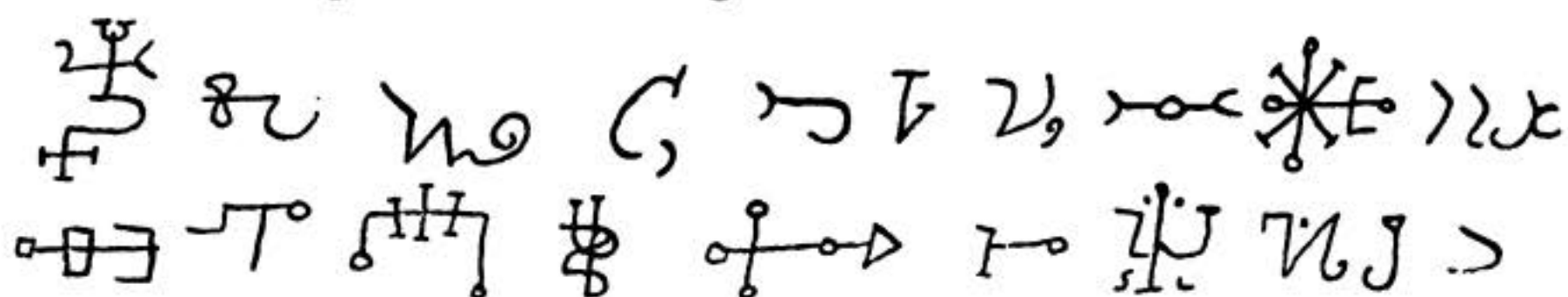
The Shoes:

One version is that the shoes are to be made of white leather, during the last days of the ceremonial fast. Upon them should be written, continues the *Clavicle*, the most holy Names of God, in Cinnabar, with a male quill of the Art, also fashioned during the last days of the fast.

¹ One of the great men of the sixteenth century. A soldier, philosopher, politician and friend of kings, Cornelius Agrippa was born at Cologne on September 14, 1486, and died in Grenoble (France) on February 18, 1535. His four books of Occult Philosophy and the *De Incertitudine et Vanitate Scientiarum* (1527) are among his best-known works. He was also an alchemist and a kabbalist.

The Crowns of the Disciples:

The Crowns of the Disciples, says the *Clavicle*, on page 85, should have written upon them these signs:

*The donning of the garments:*

The *Discoverie of Witchcraft* tells us that, at the time of dressing in the holy garments described above, this prayer is to be repeated:

By thy holy power, Adonay, Sabaoth, and by the power and merit of thine angels and archangels, and by the virtues of Holy Church, which thou hast sanctified, do I clothe me with this consecrated garment, that that which I am to practise may take effect, through thy name, who art for ever and ever.

Another version, this time from Peter de Abano, puts it in a different form: ANCOR, AMCO, AMIDES, THEODOMIA, AMTOR:

By the merits of thy angels, O Lord, I will put on this garment of salvation that that which I desire I may bring to effect, through thee, most Holy ADONAY, whose kingdom endureth for ever and ever. Amen.

The third variation, that of the *Clavicle of Solomon*, instructs the operator to recite: "ADONAY, AMAFIATH, AMARATON, ENFOPH, PEUMATON, CADOS, ANCOR, ANCIBOR, SEMERA, PHORAS, LAMEH, COUNE, CATEP, SERIODE, COFBAS, ELOHIM, SEMY, PHORAS".

The same book says that the garments are to be perfumed with "suitable perfumes" for the seven days immediately preceding the robing ceremony.

The Pentacles:

This kind of powerful magical talisman is the basis, says Scot,¹ of the science of the *Clavicle*; and his opinion is supported by that of de Plancy.² The Pentacle embodies the Ineffable Names of God, and should be made on a Wednesday, in the first quarter of the moon, at three o'clock in the morning. The manufacture is to take place in a light and airy room, newly decorated, in which the magician should live alone.

In this chamber, fumigations composed of odiferous plants are to be burned. Virgin parchment is taken, on which should be described three circles, one within the other, with the three principle colours: green, cinnibar and gold. The pen and the colours must be already consecrated. The sacred Names are written with these requisites, and the pentacles placed in a silk piece until needed.

Another writer says that these charms are for the binding of evil spirits, and consist of the signs and the names of the superior order of the good

¹ *Discoverie*. Bk. XV, Ch. 4.

² C. de Plancy: *Diet. Inf.*

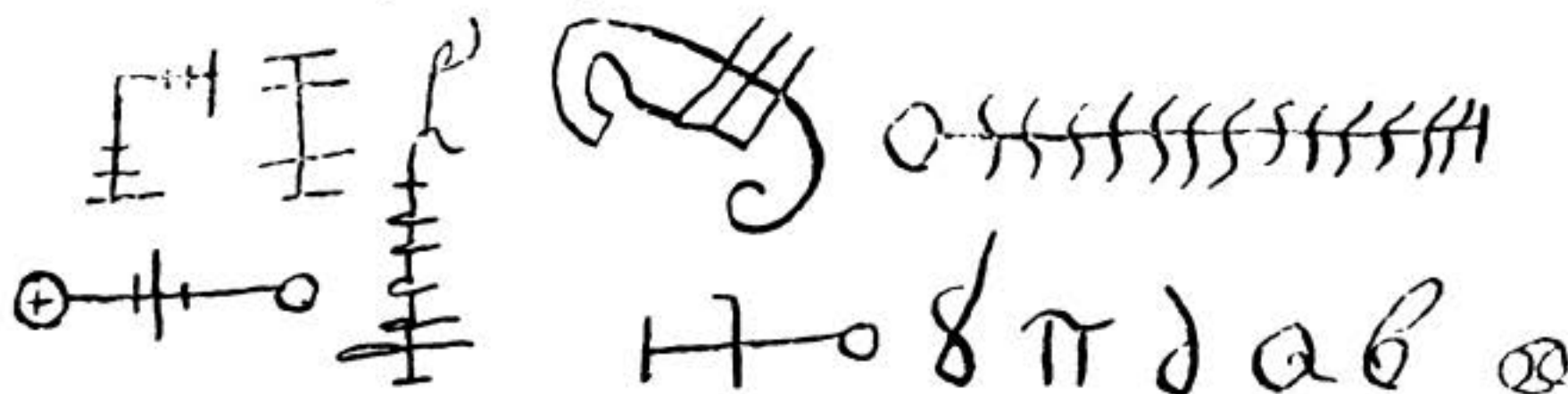
spirits, which are opposite to the evil ones concerned. These instructions continue to the effect that a clay pot is to be taken, full of lighted charcoal, incense, and aloes wood, all previously exorcized and purified. Then, with the face turned towards the east, the magician perfumes the pentacles with spices, and returns them to the consecrated silken cloth. The pentacles are supposed not to be complete without a triangle inside the circle, and inside the triangle the three words *Formatio*, *Reformatio*, *Transformatio*. At the side of the triangle the word *Agla* is written, this being the most powerful for the warding off of the malice of the spirits. Ink and the pen with which these words and figures are written are likewise to be exorcized.

The Consecration of the Pentacles :

The *Heptameron* says that, for the consecration of these objects, a Mass of the Holy Ghost should be said over them; and that they are to be sprinkled with holy water. Scot, in his *Discoverie*, seems to be satisfied with consecrating them merely by the reiteration of the virtue of the Holy Name over them. They are further purified by waving them over the flames of the consecrated fire.

The Silken Cloth :

For the preparation of this cloth, the use of which consists mainly in wrapping the instruments and other accessories of the Art, take, says a manuscript,¹ pure, clean white silk cloth, and write on it, with the pen and ink of the Art, these signs :



The Pen and the Ink of the Art :

The pen is manufactured by taking the first feather from the right wing of a swallow "that is called CULOLLUS", which is stronger than any other feather; and say, before you pluck it away: "O Angel, MUTUOL, and MUMOL *Auditorium, nostra et cu hac prima scriber pussim ora experimenta in du nois incipiat et altsignu creatorum primatur.*" Cut it, then, continues our informant, and upon it write with a needle the name ANERENETON. It is then to be put in the white silk cloth, and "set away until it be needed".

Another method is: "When you would write any experiment or scripture necessary for Arts, you must write it with such Ink and Pen of the Arts, such a pen as this. Take a gander and pluck a feather from the right wing, and say in the taking of it ARBOY—NARBOY—NARAY, TAMARAV, EYONAR, ATAMAR, ELYO, DAAMAAR, EXPOLLATIS, *ab hac poine omnium fallacia et in retinae veritatum.*"

¹ British Museum MS, reference number Acc. 36674

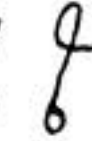
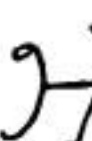
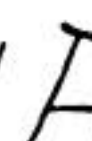
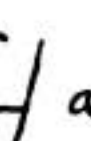
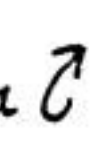
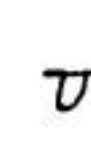
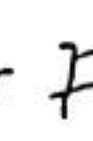
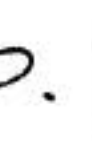
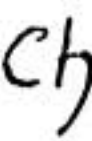
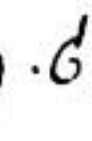
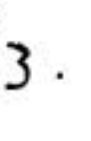
This concludes the methods of preparing the pen; the ink is then to be considered. "Take peach kernels, put them in a fire, and reduce them to carbon. Take one part of this, mix it with soot, add two parts crushed gall-nut, gum arabic two parts, powder very finely, and sieve all this. This is to be mixed with pure clean river-water."

The Ink of the Pacts:

When it is a question of making up the ink of the pacts, another recipe is thoughtfully provided by the Grand Grimoire: "Take ten ounces of gall-nut, three ounces of Roman vitriol, some green copperas, rock-salt and gum arabic, three ounces of each. Make all into an impalpable powder but do not make all into ink, but mix when needed."

The Magic Rod:

Some occultists maintain that the Great Rod or Staff is to be made from a straight branch of virgin hazel wood—that is to say, one which has never borne fruit or produced shoots—cut with a consecrated knife, which has never before been used. It is to be cut in the hour of Mercury, and drilled lengthwise, and a magnetized metallic rod should be inserted in the hole thus made, afterwards being bound fast. With the ink and the pen of the Art, this should be written on it:

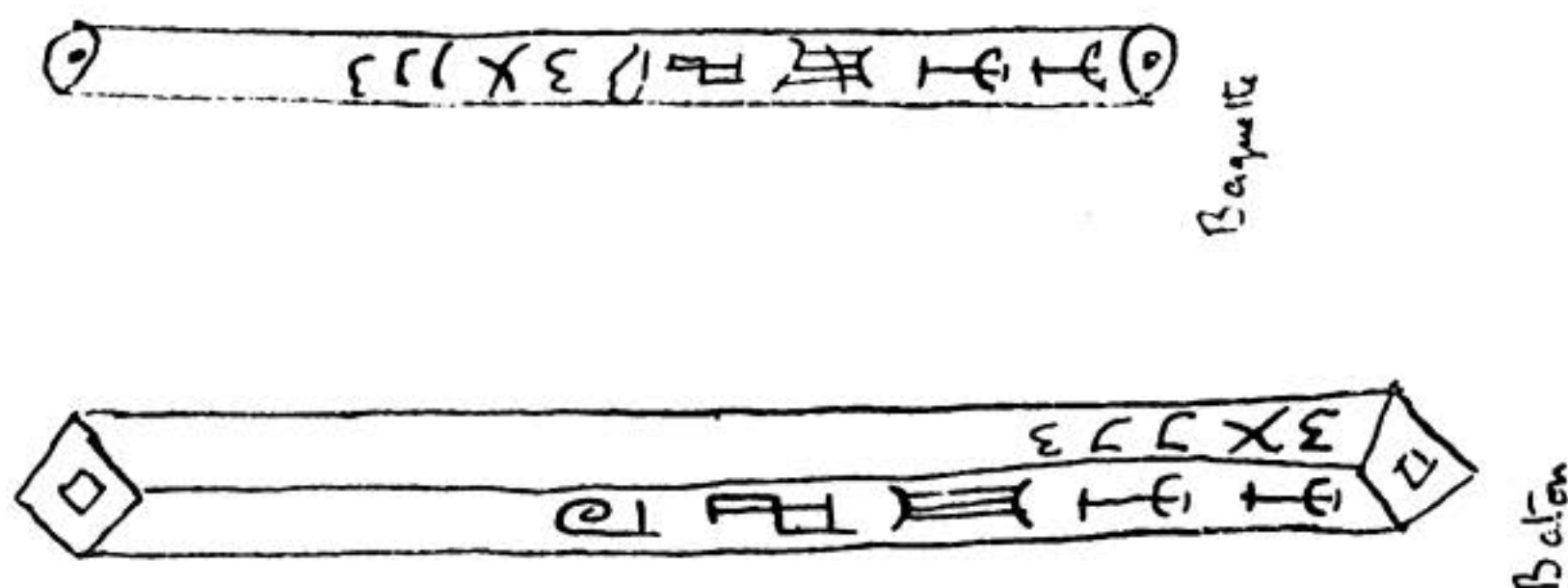
8 K. H. J. C. 3. 9. e. 9. 3.  
 6                   

The Consecration of the Rod:

This done, the operator should fumigate the rod, saying: "ADONAY, sanctissime et palem, TETRAGRAMMATON, fortisme saday, polentisme adostre et consorate virgula que admode conuent et sanctissime ADONAY, regni nosoris fins emna secula secutore. Amen."

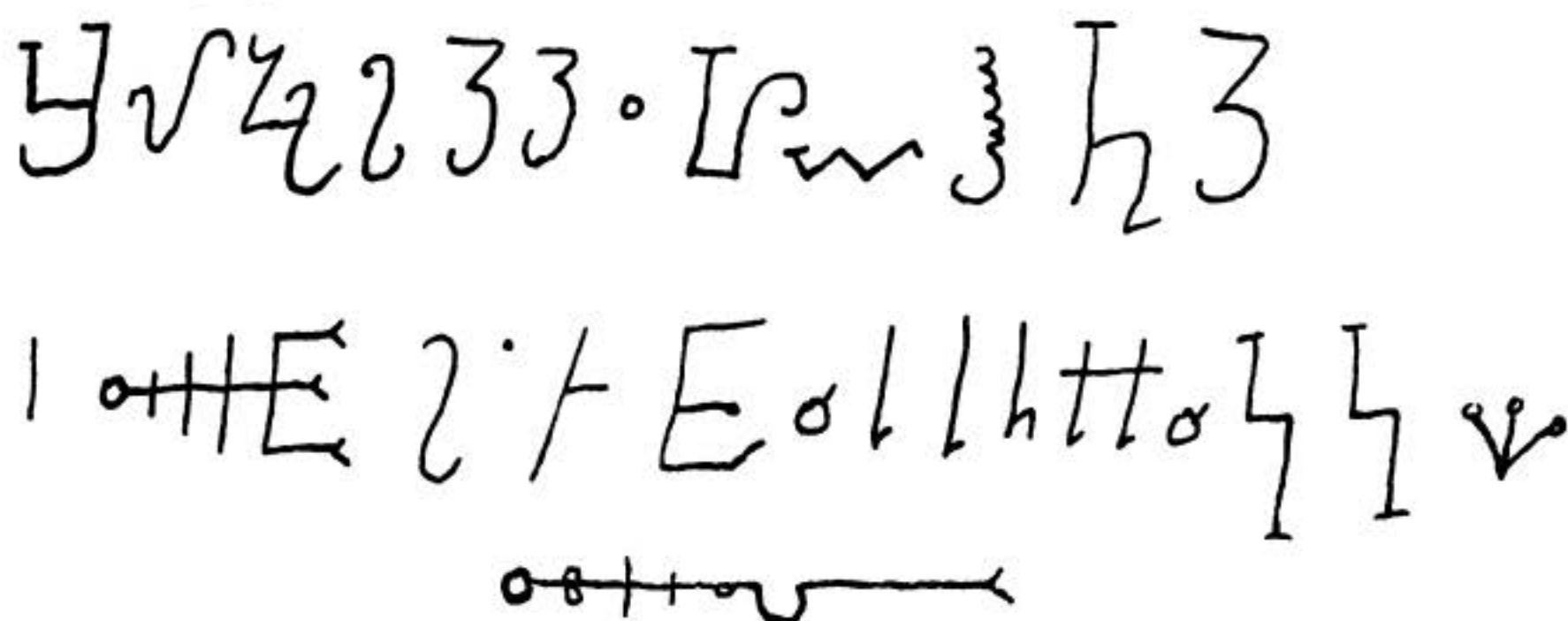
The Baton and Baguette:

These are to be made in the day and the hour of Mercury, fashioned from walnut wood, and inscribed with characters, using always the pen and ink of the Art. Their form and endorsements is as follows:



The Virgin Parchment :

Virgin parchment has many uses in magic, and the term *virgin* is employed to indicate that it is produced from the skin of an animal that has not reproduced its species. To this end, it is frequently mentioned as being made from the skin of a kid. It is also said that an unborn kid was taken for this purpose. The method of its production has been given as this: the animal is first taken to a secret and deserted place, skinned and the skin salted. The skin is left in the sun for a fortnight. No woman should see the parchment thus made; should this happen, we are warned, it will lose all its virtues. Some of the portable circles are made of this rare substance, while its use is extensively mentioned for the making of pentacles, talismans and the drawing up of pacts. The *Grand Albert* asserts that these characters are to be written on the virgin parchment immediately after its preparation:

*The Consecration of the Water :*

The holy water is prepared, says the *Grimoirum Verum*, in this manner; by the recitation of this prayer:

Lord God, powerful and mighty Father, my security, my life, help me. Holy Father, I beseech thee. God of Abraham, God of Isaac, God of Jacob; God of Angels, Archangels and Prophets, creator of all; I humbly utter this consecration in thy Name, that thou mayst consecrate and bless this water of Great and Holy Adonay, who reigneth without end.

The salt may be exorcized by various methods, of which we give these:

Exorcism of the Salt :

I exorcise thee, creature of the Salt, by the Living God, by the God of Gods, and the Lord of Lords that all duplicity go out from thee, and that thou servest us. . . . (Here is added the purpose for which the salt is required: viz. "to make the virgin parchment", etc.)

This exorcism is from the *Grimoirum Verum*; while another and longer one, this time in Latin, is given by Scot:

Exorciso te creaturam salis, per Deum virum et per Deum ✠ Verum ✠ per Deum Sanctum et per Deum qui te per Elizoeum prophetam in aqua mitti jussit, ut sanaretur sterilitas aquae, ut efficiaris sal exorsitatus in salutem credentium; ut sis omnibus te sumentibus sanitas animae et corporis, et effugiat atque discedat ab

eo loco, qui aspersus fuerit omnis phantasia et requitia, vel versutia diabolica fraudis, omnisq; spiritus immundus, adjuratus per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem. Amen.

This latter formula is said to be for the salt of the "Holie Water", if it had not already been blessed.

Exorcism of the Fire :

This fire, says Peter de Abano, is to be used for fumigations, and for the burning of pastels of perfume; and it is to be made in a new vessel of earth or iron, and then be exorcized in this manner:

I exorcise thee, O thou creature of Fire, by Him by Whom all things are made, that forthwith thou cast away every phantasm from thee; that it shall not be able to do any hurt in any thing.

The operator, instructs the sage, must then say:

Bless, O Lord, this creature of Fire, and sanctify it that no hurt may come to the exorcist or spectators, through our Lord, Jesus Christ.

The Exorcism of the Wax :

The wax is employed in many operations demanding the use of figures or candles, and therefore should, by all occult thought, be virgin. The raw material is the wax of bees, which has never before been used; and before using such materials, says an old MS. of the *Clavicle*, resort must be made to a conjuration:

Extabor, Hetabor, Sittiah, Adonai, Onzo, Zomen, Mentor, Asmodi Alkomos Ascrbi, Comato, Erione Profas Damnath, Eheres, Golandes, Cophi, Zades, O you fair Angels of God, I pray thee so that through your help I may find accomplishment. Amen.

After the manufacture, if such it may be termed, and the conjuration, the exorcism proper commences; and this is given in another old manuscript which shows de Abano's influence:

I exorcise thee, creature of wax, by him who has created all, who spoke and it was done, and by virtue of him do I exorcise thee, cast out all phantoms and deceit and envy and may you take on virtue and godliness, so that your light may be clear and chaste.

Benedictions of the Perfumes :

The God of Abraham, God of Isaac, bless here the creatures of this perfume that they may fill up the power and virtue of their odours so that neither the enemy nor any false imagination may be able to enter into them, through Our Lord Jesus Christ.

After this benediction, the perfumes are to be sprinkled with holy water.

Fumigations for each planet :

Naturally, the magician could use for each operation only those fumigations appropriate to the planet ruling on the day and at the hour

when the operation was to take place; and this list gives an idea of the various perfumes corresponding to these planetary requirements:

For the *Sun*, saffron, ambergris and musk were required; and addition to them, cloves, myrrh and frankincense. These were all bruised with lignum aloes, and mixed in such a proportion that a sweet odour was produced. This perfume was afterwards "incorporated with the brain of an eagle", with the blood of a white cock added.

The perfume of the *Moon* contained the dried head of a frog, the eyes of a bull, the seed of a white poppy, frankincense and camphor, "mixed with menstuous blood".

Saturn was suffumigated with the seed of a black poppy, henbane and mandrake, lodestone and myrrh, incorporated with the brain of a cat.

For *Jupiter*, the magician was directed to take the seed of an ash tree, lignum aloes and storax, gum and lazule stone, the tope of peacock feathers, made into a paste with the blood of a stork or the brain of a hart.

For *Mars*, "Euphorbim, Bdelium, gum Armoniack, roots of hellebore, lodestone and sulphur; mix well with the brain of a hart, the blood of a man, and the blood of a black cat."

The perfume for *Venus* was musk, ambergris, lignum aloes, red roses and red coral, together with brains of sparrows and the blood of a pigeon.

Mercury: "mastick, frankincense, cloves, cinque-foile and achates, incorporated with the brain of a fox."

In the case of the instruments of the Art, one author says that when the exorcist would consecrate places or utensils, fire or water for magical uses, he must repeat the consecration of Solomon at the building of the holy Temple. When particular instruments are to be consecrated, the magician must sprinkle them with consecrated water, and fumigate and anoint them with sanctified oil; and, lastly, seal them with holy characters: after all which is performed, an oration or prayer must follow, relating the particulars of the consecration, with petitions to that power in whose name and authority the ceremony is being performed. The only consecration of Solomon, or, at least, attributed to that king, is the general and universal consecration to be found in some copies of the so-called *Key of Solomon the King*, which is reproduced here:

ATHANATOS Sapientissime, artises qui sohovo servi tuo dedestint justus febricar ariffia qu adusan taberculi debetant in servi et a sanctificerit alus rebus hic pnsentibus pater virtutem et efficacian ad mehe operanti seheter, en servant et sicti frecur, TAUTOS, TAUTAYON BARACHEPI, GEDITA, IGEON. Amen.

The Making of the Magical Sword:

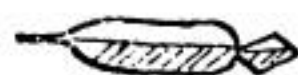
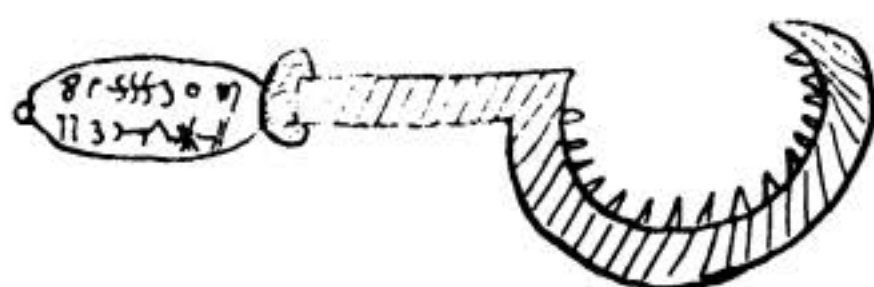
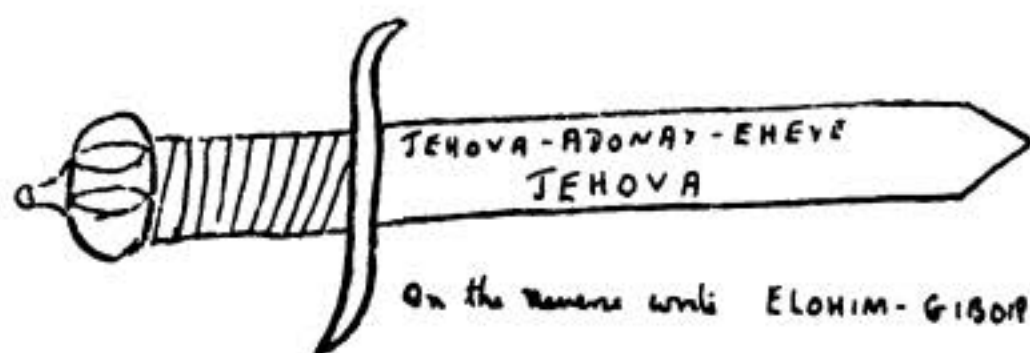
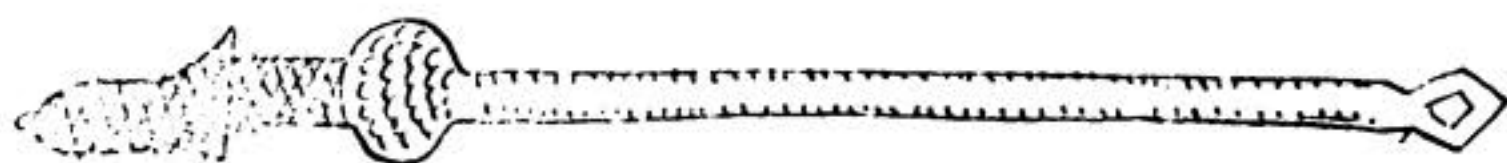
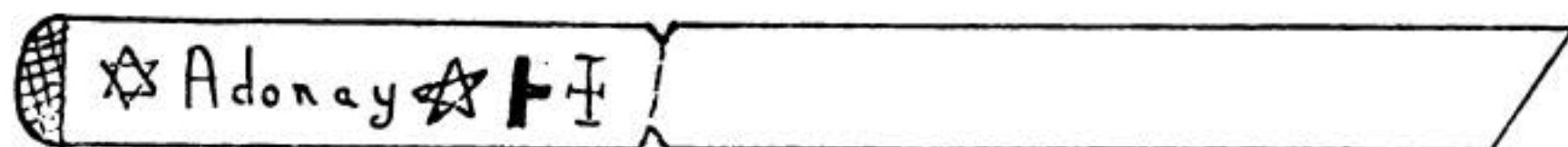
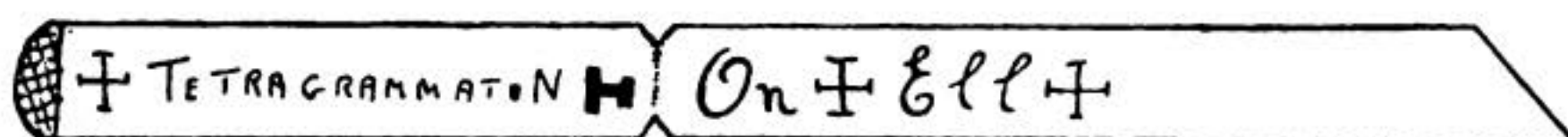
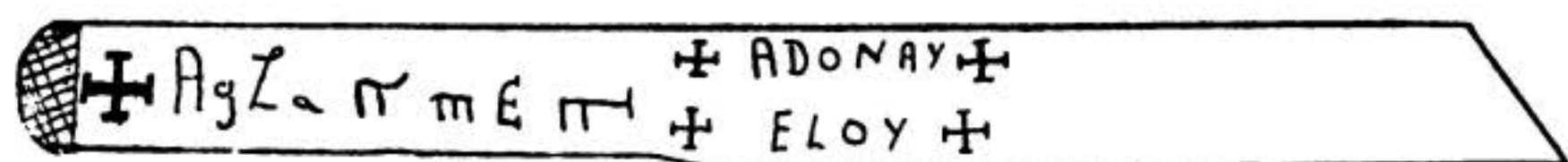
A sixteenth-century manuscript tells of the manufacture of the sword that it should be fashioned of unalloyed steel, which has been tempered in the blood of a goose or the juice of pimpernel. Another says that it should be of unalloyed metal, with a copper or gold handle, with the signs *AGLA TETRAGRAMMATON* engraved upon it. It is to be consecrated on Sunday, continues the writer, and exorcized by being exposed to a

fire made of "laurel and vervane".¹ After this it is to be wrapped in vervane leaves and swathed in a white silk cloth. Some manuscripts state that the fashioning of these swords should preferably take place in the hour and on the day of Mercury.

Consecration of the Sword:

We are informed by the authors of certain codices that a ready-made sword may be bought and used for magical operations, so long as it has never been used in any way before. One consecration given here may be of interest:

O Adonay, great Saint, deign to consecrate these instruments, so that they may be pure. I entreat thee, O Adonay, great Father, who lives and reigns for ever.



Pelle Lincee

Magical Swords and Knives

¹ Vervane = Vervain—Verbena.

The Magic Trumpet:

Make a trumpet of black wood, says one manuscript, and on it—with the pen and the ink of the Art—write the following: ELOHIM—GIBOR—DIEU des ARMEES. On the other side the following characters are to be written:



Magic Trumpet

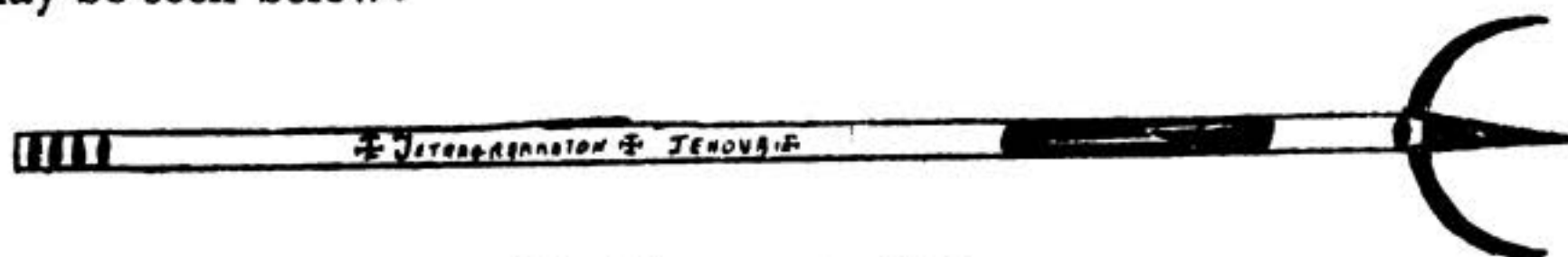
In using this strange and unusual instrument, the master enters the circle, and blows it towards the four points of the compass, East, North, West and South, in that order, saying as he does so: "Hear you all, in every part of the world, or wherever you are, O spirits, I command you, in the voice of the Great God; I call you (name of the spirit), and you must come in answer to this invocation and obey my commands." The trumpet is then suitably to be fumigated, and placed safely away until again needed.

The Invocatory Bell:

The master, we are informed, may have a bell, to cause the spirits to fear and obey him; and to use it he has to ring it four times, to the four corners of the world, saying four paternosters. In the bell, continues the instructor, should be written *A V O B Y*, and on the outside the characters:

*The Necromantic Trident:*

This wonderful trident is fashioned in hazel, and cut in the light of a full moon, from a tree that has never borne fruit, with a knife the blade of which has never before been used. An illustration of this rare instrument may be seen below:



The Necromantic Trident

THE MAGIC CIRCLE

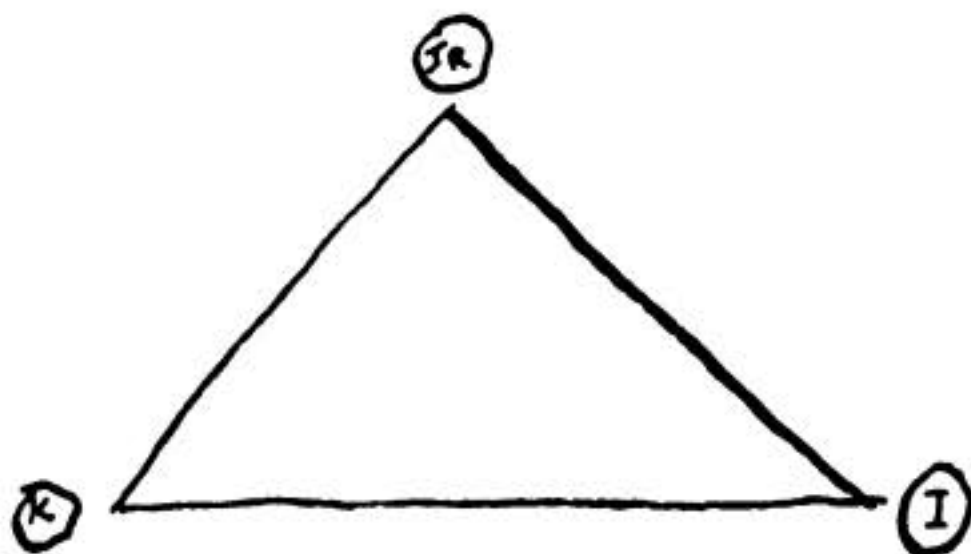
1. Reasons for the Circle:

The reason for having a magic circle is given by Scot, to the effect that so much ground being blessed and consecrated, together with the using of holy words, has the power of expelling evil spirits from its

bounds through a secret force. Being sprinkled with holy water, it is argued, which has been blessed by the master, the ground is protected from all uncleanness and pollution, and the Holy Names of God being written about it, the wicked spirits are thus effectively debarred from breaking through for the purpose of molesting the master and his assistants. This is said to be due to the antipathy possessed by evil spirits to these "mystical names". The reason for the triangle is that if the spirits are not easily brought to speak the truth they may be conjured by the exorcist to enter it; here, by virtue of the names of the Holy Trinity, we are told, they can speak nothing that is not true.

2. *Form of the Circle :*

For infernal spirits, the student is instructed by one author to make a circle nine feet in diameter. This was to be made black; and inside it another circle, six inches smaller, concentric, but with a further six inches "of both ends open". This gap is for the magician and his assistants to enter. Between these circles, all around the double line thus made, it was laid down that "all the holy names of God" were to be written, interspersed with crosses and triangles between each name. At one side of this circle a larger triangle was made, outside it, as illustrated. At the corners of this triangle were written the names of the Trinity. In smaller circles were to be written these names: JEHOVA RUAH KADESH IMMANUEL.¹



3. *The Places for making Circles :*

The adepts instructed their disciples that the best places for erecting the magic circles should be melancholy, dark and lonely. "Either in woods or deserts, or where three ways meet; or among the ruins of castles, abbeys or monasteries; or upon the seashore when the moon shines clear; or else in some large parlour hung with black, and the floor covered with the same; the doors and the windows closely shut, and waxen candles lighted." If the conjuration is to be of a necromantic sort, observes one writer, the fittest place for these rituals are the places of the slain, woods where people have killed themselves, churchyards and burying vaults. As also for all sorts of spirits, the places of their abode ought to be chosen, when they are called. These are given as "caves, cellars and hollow places, for subterranean spirits; tops of turrets for airy spirits; ships and rocks of the sea for spirits of the water; woods and mountains for fairies, nymphs and satyrs".

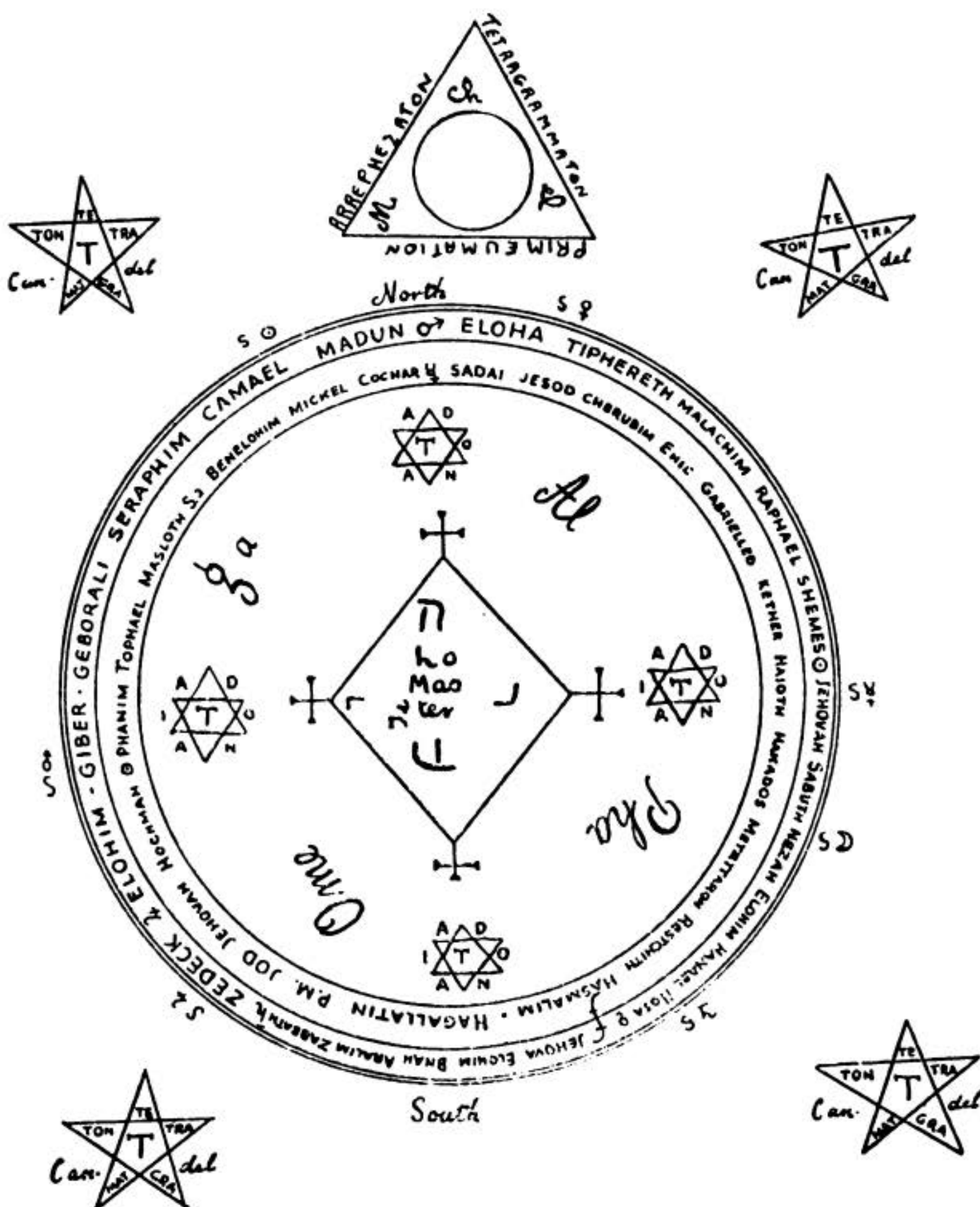
¹ Reginald Scot: *Disc. Witchcraft*, 1665. Book XV.

4. *The Times for making Circles :*

"The fittest times for the composition of the magic circle is the brightest moonlight, or when storms with lightning, thunder and wind are raging through the air; because at such times the infernal spirits are nearer to the earth, and can more easily hear the invocations of the karcist."

5. *Benediction of the Circle :*

When the circle has correctly been made, the directions given by the necromancers instruct that it should be sprinkled with holy water, the magician saying: "Thou shalt purge me with hyssop, O Lord, and I shall be clean; thou shalt wash me, and I shall be whiter than snow; bless this circle."



The Grand Circle of Solomon, showing the triangle into which the rebellious spirits are diverted

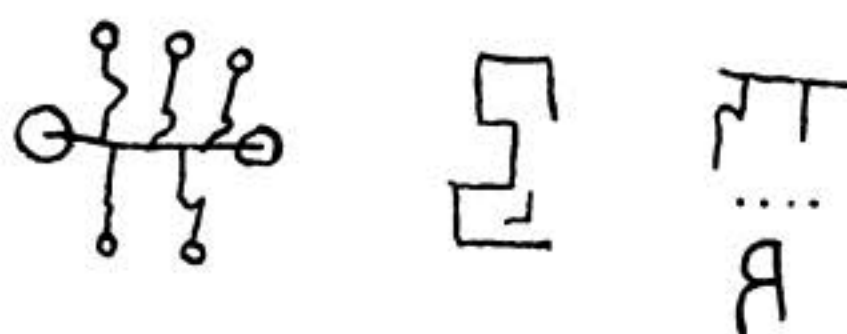
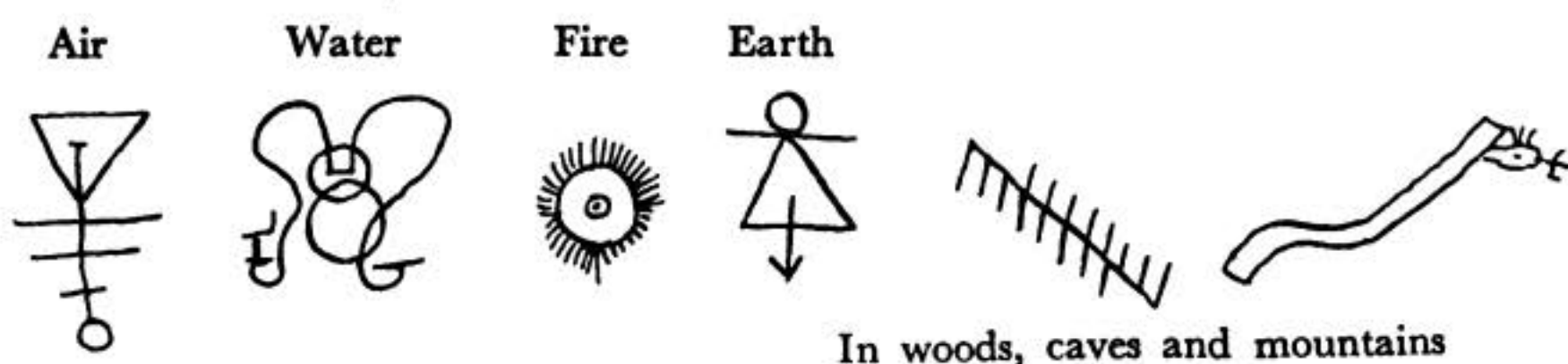
It may analytically be said that there are three kinds of circles: those described with chalk, and so on, consisting of circles drawn at some specific place; those that are portable, and made from strips of consecrated kid skin, which can be used more than once, and carried from place to place; and, lastly, imaginary circles.

Treating of these last, Scot gives us the manner of their consecration. "Let the exorcist," he says, "be clothed with a black garment, which should reach to his knees, and under that a white robe of fine linen, that falls to his ankles." He then stands in the middle of the place where he intends to perform his conjuration, on the spot which marks the exact centre of the imaginary circle. Throwing his old shoes about a yard from him, he puts on his consecrated shoes "of fine leather, with a cross cut on the top of each shoe". Then, with his magic wand, which must be a hazel stick, about two yards in length, he must stretch forth his arm, to all the four winds thrice, turning himself round at every wind, and saying:

I who am the servant of the all-highest, do by the virtue of His Holy Name Immanuel, sanctify unto myself the circumference of nine foot about me. ✠ ✠ ✠ From the East GLAURAH; from the West GARRON; from the North CABON; from the South BERITH. Which ground I take for my proper defence from all malignant spirits, that they may have no power over my soul or body, nor come beyond these limitations; but answer truly being summoned, without daring to transgress their bounds. WORRH—WORRAH—HARCOT—GAMBALON. ✠ ✠ ✠

When this ceremony is performed, the nine sanctified feet are equivalent to any circle whatever."

In the case of elemental spirits being called, and particularly when fairies, nymphs, and the ghosts of men are conjured, the circle was made of chalk, without any triangles. In the place of the triangles, the "Magic Characters" of the element corresponding to the spirit must be described at the end of every name. These characters are:



The book so often referred to in the conjurations of spirits is part of the standard equipment of all fully fledged sorcerers; this book is mentioned by many writers as "the book", the "book of the Spirits", "book

of the Sorcerers", and so on; but there are few that give the actual method of its preparation and use. Among other references made to this book in the present work, it is used in the dialogue between the operator and Lucifuge Rofocale in the conjuration of that demon.

Francis Barrett¹ gives us a comprehensive account of its manufacture: "This book is to be made of the most clean paper, generally called virgin paper, and to be inscribed in this manner, viz.:

Let there be drawn on the left side of the book the image of the spirit, and on the right side thereof his character, with the oath above it, containing the name of the spirit, his dignity and place, with his office and power."

After warning the magician not to neglect any of the forms or instructions, the magician continues:

"Which the book so being written, is to be well bound, adorned, garnished, embellished and kept secure, with registers and seals, lest it should happen after the consecration to open in some part designed, and endanger the operator."

Any "irreverence of mind", we are warned, causes the book to lose its virtue by pollution, and therefore it is emphasized that the mind must be kept as pure and pious as possible.

The sacred book is then consecrated in a twofold manner. Firstly, each and every one of the spirits whose names, signs, and so forth have been written in the book are to be called into the circle, according to the magical rites; and the book is to be placed in a triangle on the outside of the circle. Then, says Barrett, in the presence of the spirits, all the oaths which are contained in the book are to be read to the spirit. Thus the book is consecrated by the spirits laying their hands upon the page containing their names and characters, and confirming them with an oath.

The book is then to be shut and preserved in safety, and the License to Depart to be given to the spirits.

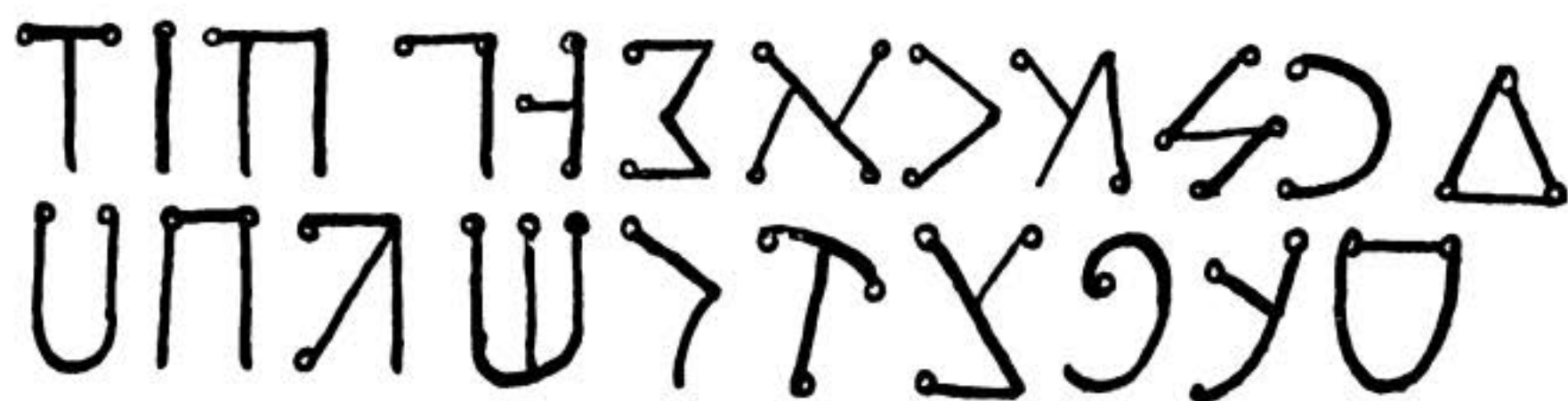
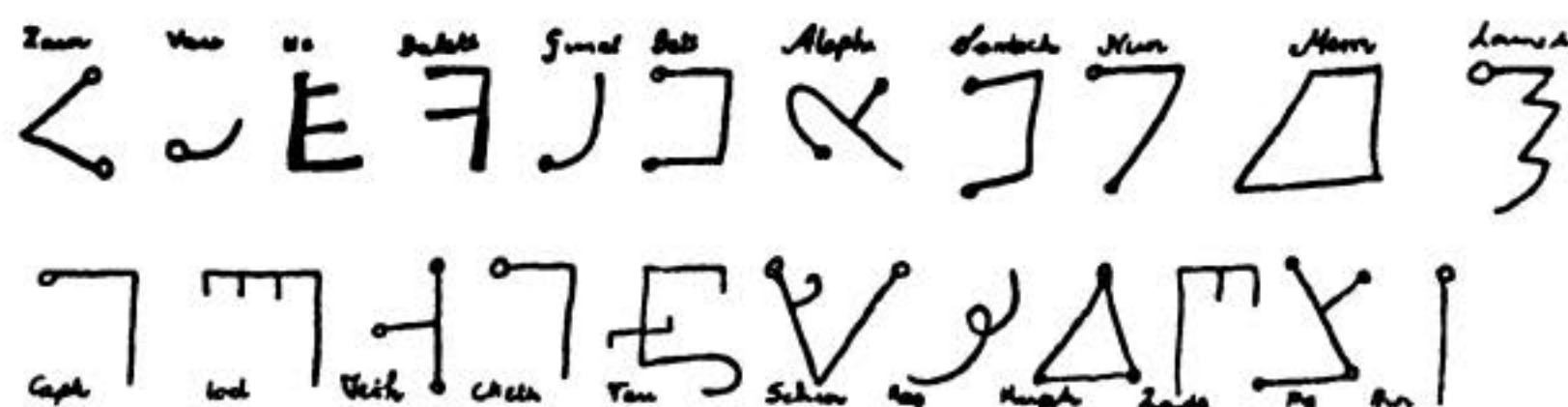
The second method of consecrating the book consists of writing at the end of the book all manner of conjurations and bonds by which all spirits may be bound.

"Then placing two holy pentacles at the beginning and end of the book, bind the book between two lamens. When the book is thus perfected, let it be taken by night to a circle prepared at a cross-way; and, using each conjuration thrice, command each spirit named in the book to come within the space of three days, and affirm their obedience to the said book. Then, wrap the book in a clean linen cloth, and bury it in the middle of the circle, filling up the hole that it may not be seen. After giving the License to Depart, destroy the circle, and depart yourself, before sunrise.

¹ *Magus*. 1801, p. 90.

On the third day, in the middle of the night, return and remake the circle in the same place and go on thy knees, and make a prayer to God, and give thanks to Him, and then fumigate and perfume the circle, open the hole and take out your book, but do not open it. Then destroy the circle, after licensing to depart the spirits that may be attendant, and depart before sunrise."

Emphasis is also placed by this writer upon "the circumstances of places, times, hours and the stars the spirits are under" and these must be taken into consideration, at the time of making the book.



Kabbalistic Alphabet used in the making of Pentacles, Talismans, and Charms

In the study of the sources of magic, the fundamental works constitute that class of books generically termed the Grimoires. These handbooks

of magic are available to us now mostly in copies dating from the fourteenth and fifteenth centuries, though a greater antiquity is claimed for them. One of the most important *Grimoires* may be said to be the *Grand Albert*, known also as the *Grimoire of Albertus Magnus*, and subtitled, "The Great and True Cabalistic Science, or Sorcery Unveiled". In this *Albert* it is alleged that, if the secrets and processes herein contained are put into practice, they will be successful in conferring great power.

Characteristic of the *Grand Albert* is the secret of the manufacture of the Blasting or Thundering Rod, which is really the wand of the wouldbe sorcerer. Its method of manufacture is as follows:

"The True Manufacture of the Mysterious Wand or Thundering Rod.

The day before the great enterprise you go to find a wand or rod of wild hazel nut which has never been cut.

The said wand should be forked at the top, that is to say, the end of the two tips; and of a length of $29\frac{1}{2}$ inches. After you have found a wand of the same form, do not touch it, only look at it, waiting until the following day, the day of action, when you go to cut it exactly as the sun rises. Then you strip off the leaves and twigs, if it has any, with the same blade of steel which serves to slaughter the victim, which will still be stained with its blood.

This victim is a kid which has been slaughtered previously. You must be careful not to wipe the said blade, and begin to cut the branch when the sun begins to appear in that hemisphere, saying the following words:

Je te recommande, ô grand Adonay, Eloïm, Ariel et Jehovam, de m'être favorable et de donner à cette baquette que je coupe la force de vertu de celle de Jacob, de Moïse et de celle du grande Josué. Je te recommande aussi ô grand Adonay, Eloïm, Ariel et Jehovam de renfermer dans cette baquette toute la force de Samson, le juste colère d'Emmanuel et les foudres du grand Zariatnutonik qui vengera les injures des hommes au grand jour de jugement. Amen.

This may be translated somewhat as follows:

I command you again, O great Adonay, Eloim, Ariel and Jehovam, to be favourable to me and to give to this wand that I cut the power of virtue of that of Jacob, of Moses, and that of the great Joshua. I command you again also, O great Adonay, Eloim, Ariel and Jehovam, to enclose in this wand all the strength of Samson, the just anger of Emmanuel, and the thunderbolts of Zariatnutonik, who will avenge the injuries against men on the great day of judgement. Amen.

After having pronounced these great and terrible words (the author continues), and having the sight of the direction of the rising sun, you complete the cutting of your wand, and carry it into your room."

The next process is to find a piece of wood, which you make shaped into the same size as the two tips of the wand, and take it to a locksmith or other metal-worker, and get him to hoop the piece of wood with the steel blade that had been used for the cutting and the slaughtering of the kid,

taking care that the two prongs should be a little thin. When this has been done, take the hooped wood home, discard it, and hoop the true wand yourself with the hoop made by the smith.

It is presumably important that the smith should not touch the true wand, and that the aspiring magician should perform that function himself. To return to the instructor:

“Then take a lodestone which you heat to magnetize the two prongs of your wand, pronouncing the following words:

By the power of the great Adonay, Eloim, Ariel and Jehovam, I command thee to unite and attract all things I want by the power of the great Adonay, Eloim, Ariel and Jehovam, I command thee by the incompatibility of water and fire to separate all things as they were separated on the day of the creation of the world. Amen.”

This invocation is rendered in the original as:

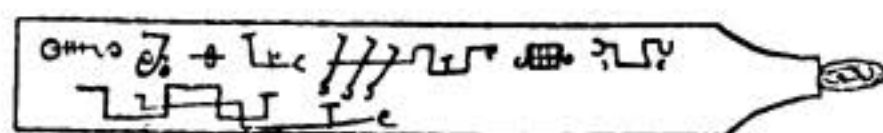
Par la puissance de grand Adonay, Eloim, Ariel et Jehovam, je te commande d'unir et d'attirer tous les matieres que je voudrais, par la puissance du grand Adonay, Eloim, Ariel et Jehovam, je te commande par l'incompatibilité du feu et de l'eau, de separer toutes matieres, comme elles fuerent separées le jour de la Creation du monde. Amen.

Then, says the writer, you will rejoice in the honour and glory of the Great Adonay, being sure that you possess the “greatest treasure of light”.

The Magic Candle:

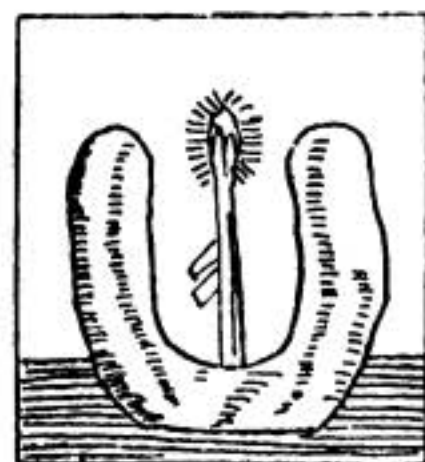
The manufacture and use of the magic candle may be considered a borderline case in several ways. It could be included among spells, and yet it might be defined as an instrument of the Art. On the other hand, the use to which it is put—the location of hidden treasure—would be sufficient to include it among the less popular methods of divination.¹

It is prepared by taking a large candle, made of human fat, and fixing it into a piece of curved hazel wood. The candle, when kindled in a place underground, and if treasure is present in the locality, will “flash noisily”. The closer the holder approaches the hoard, the greater will be the spitting of the magic candle. It will go out, says the *Petit Albert*, when “you are as near as possible to the treasure”.



Characters to be inscribed on the Magic Candle

The Wondrous Candle—the Magic Candle fixed into the piece of curved hazel wood



¹ The use of human fat seems to place it conclusively in the category of the instruments employed in the Black side of the Magical Arts.

Other ordinary candles are also to be carried, to be used when the treasure is reached, and the candle goes out. It is possible that the treasure may be guarded by the spirits of the dead. For this reason, blessed candles are advised. If the spirits are present, they are to be asked if there is anything the operator can do for them. Their desires are to be fulfilled.

II. NECROMANCY

“Nigramanncers are thei that bi figeris or markyngis vpon the dead body of best or of man, us enforcith to geit wityng, or to wirk, or thus to bow God.”

In this manner did Wicliffe make known his feelings about necromancy in the fourteenth-century *Apology for Lollardism*. As the Greek derivation indicates, this word conveys the concept of divination by means of the dead. It is held by many that the modern version of this term is the derivation of the Latin *nigromancy*, and hence the modern translation, Black Art. For the successful execution of such a process a considerable amount of preparation is necessary.

The scene of the operation should be very much the same as that prescribed for the Sabbath of the Witches; though the most favoured spots mentioned include churchyards, ruins and seashores.¹

The magician must be accompanied by an assistant; and at all times keep within the circle, fortified by his charms—which are apparently the pentacles. Failing this, we are warned that the spirit may seek to wreak some harm upon the experimenters. These three precepts are most emphatically reiterated in the Grimoires, in the writings of the magi, and in the works of the opponents of the Art alike.

It should be noted here that, whereas some of the harshest critics of the necromancers alleged that their experiments were successful only when they had made pacts with the devil, the adepts themselves most emphatically forbid any such practice; claiming that the precise ability and knowledge of the adept enables him to master this form of conjuration without having to yield anything up to it, much less his soul.

Unless there is a real reason for the evocation, the practice of necromancy is dangerous in the extreme, says Constant—the self-styled adept—in his *Dogme et Rituel* (pseud. Eliphas Lévi), published in 1855. Such a real motive is defined as being love, or the desire for information. This, of course, brings us very much to the place where we started; for who can say what categories of motive exist outside this very flexible requirement?

This is typical of the kind of remark that Lévi would make; but to return. The operation, when it is a matter of love, should take place in a room—preferably the same room as that in which the deceased person lived, or one resembling it as closely as possible. Flowers are to be placed

¹ Cf. Christian: *Hist. de la Magie*.

in this room, surrounding the person's picture, which we are likewise expected to possess. The flowers are to be his favourite flowers, changed every day, and the picture should be veiled in white.

The next question is the choosing of the date of working. Such day must be the person's birthday, or some day which he might ordinarily be expected long to remember, due to some mental association. For fourteen days immediately preceding this date chastity and continence are to be observed. Food is to be little and simple. Each night, at some fixed time, the operator should repair to the room, and remain, contemplating the portrait, in complete silence for one hour. Upon these occasions only one feeble light—such as a taper—may be used, and this is placed behind the invocant. Leave the room, says Constant, walking backwards, after fumi-gating the chamber with a small quantity of some good incense.

Upon the morning of the allotted day the karcist is to dress himself in a manner befitting a feast, and eat a meal composed of bread, wine and fruit. No other person is to be seen this day. The table is to be laid for two, half of the food being placed on the plate of the person to be invoked, as is a small quantity of wine in his or her glass.

The portrait must be brought out, and the meal eaten alone in the chamber in front of it. After the meal, the remnants are to be removed, and the food designated for the spirit is to be put in front of the picture, which may not be unveiled on this occasion. The invocant then leaves the room until the evening. When the fixed time arrives, the operator proceeds to the apartment in complete silence; and casts incense seven times upon a fire of cypress wood, speaking the name of the person whose shade is to be called. At this period the lamp is to be extinguished, and the fire allowed to die out.

When only the embers of the fire remain, incense is placed upon them, while the invocant calls upon God in the manner of the particular religious persuasion appertaining to the departed. This prayer is to be made, we are told, in the name of the dead person himself, the operator impersonating him and identifying himself with his beliefs and mentality. A silence of a quarter of an hour is then to be observed; following which the spirit is to be addressed as if he were present, and a prayer uttered to him to appear. After the voiced prayer the supplication is repeated silently, both hands covering the face.

After this the spirit is called thrice in a loud voice, and the operator kneels for several minutes, his eyes closed and covered by the hands. The next phase consists of calling him again, this time quietly, and in a gentle and friendly manner, slowly opening the eyes. At this we are assured that the spirit should materialize.

The evocation of spirits of the departed for the purpose of gaining information and knowledge is more complex an undertaking, and may be reconstructed from Christian's work and other sources.¹

According to these instructions, the place of conjuration is better fitted for the work if it actually is, or resembles strongly, the residence of the person. The room or oratory is to be prepared in this way:

¹ *Op. cit.* Paris, 1871.

The window is to be hermetically sealed, and shut with boards of white wood, no light penetrating the room. The ceiling, the walls and the floor are to be hung with pieces of silk of a deep green shade. These hangings must be fastened to the walls by means of nails of copper. No stranger may enter the room, or participate in any part of its decorating, which must all be accomplished by the invocant himself. All available furniture, books and other articles formerly the property of the deceased are to be assembled and arranged in the way in which he was accustomed to have them.

Failing the procuring of such relics, a genuine picture or other representation of the lamented one, portraying him or her at full length, is to be fixed on the eastern wall by means of copper nails. A veil of white silk should cover the picture, which should show the person in the clothes worn at the closing period of life. Those flowers which were his favourites are to be collected by the magus and fashioned into a kind of crown, which will be placed on the top of the picture over the veil. An altar is to be erected, facing the picture, to be made of white marble. The base has four columns, resting upon the hooves of bulls. The flat part of the altar is decorated by a five-pointed star, the star constituted of plates of unalloyed copper. The size of the altar, we are instructed by the masters, is to be determined as follows:

“It must be large enough to allow the centre to hold the pedestal of a copper chafing-dish, in the shape of a cup, which dish shall contain pieces of laurel wood and alder.”

A censer containing incense is to be placed at the side of the chafing-dish. A pure, perfectly clean skin of a white ram is to be stretched below the altar; and upon this skin is to be drawn a pentagram of blue, yellow, red and green.

In the middle of the oratory a copper tripod is placed, the tripod being made of a perfectly triangular shape; upon it resting a second chafing-dish, containing the same items as the first.

At or upon the southern wall, or that nearest to the south, a copper candelabrum is placed, upon which is a single taper of the purest white wax—the only illumination permitted. Around both the tripod and the altar masses a magnetized iron chain, and three garlands of the greenery of myrtle, olive and rose, with their respective flowers.

Facing the portrait the necromancer next erects a canopy covered with green silk, and supported by two triangular olive sticks, which latter are plated or covered with thin, unalloyed copper. Between each of these triangular rods or columns the wall-covering falls in long folds to the ground, with an opening to the eastern side.

At the foot of each column there is placed a white marble sphinx, in whose head a cavity is provided for the purpose of burning spices. It is beneath this shelter that the invoker expects to see the manifestation of the spirit. The magus turns to the east to pray; to the west to evoke.

The room, as well as its individual contents, is to be consecrated on a

Friday, at the hour of Venus. All consecrations are effected by kindling a fire of rosewood, burning violets and roses therein. The smoke arising from this and other operations is to be carried away, thoughtfully instructs the master, through some sort of channel or pipe; but such chimney, he warns, must be of such a nature as to prevent the passage of light.

Having completed these detailed preparations, the necromancer surrenders himself to a period of concealment and meditation for twenty-one days, such time commencing from the anniversary of the death of the person to be evoked.

Each day during this dedication period the operator dons his consecrated robes, just before the hour of midnight. At the precise moment of the arrival of that hour he enters the consecrated chamber, carrying in his right hand a lighted candle; and, in his left, an hour-glass. The light is placed in the candelabrum, the hour-glass on the altar, with the sand running. The floral crown and garland are then replaced, after which the portrait is unveiled. Placing the picture in front of the altar, the operator concentrates upon all the memories he has of the deceased, or any other reliable information relevant to him.

When it is seen that the hour-glass has emptied one glass into the other, the time of contemplation has been fulfilled. The magician then takes the wood of laurel and alder, burning them together in that chafing-dish which appertains to the altar; after this a pinch of incense is taken from the censer and thrice thrown upon the fire, and this exaltation is pronounced:

Glory to the Father of Universal Life in the beauty of the Infinite Heights; And tranquillity in the twilight of the infinite depths to all benevolent spirits!

In the *Discoverie of Witchcraft* of 1665 the versatile Reginald Scot gives us a far simpler ritual.

First, he says, pray and fast for three days, and abstain from all pollution. A pact is to be made with one that is about to kill himself, or someone who will shortly be hanged, getting from him an oath that he will return when dead. Another method mentioned by this writer has it that this will work equally well with a person who has died recently, and been buried but a short time. "And let no person see thy doing save thy fellow," warns the writer. He goes on to state that the conjuror can do nothing of any purpose without a confederate.

About eleven o'clock at night, and I quote him verbatim here for illustration,

"go to the place where he is buried with a bold face and a hearty desire to have that spirit come to thee that thou dost call for; thy fellow bearing a candle in his left hand and in his right a crystal stone: the master having a hazel wand in his right hand, and on it is written the Holy Names of God: Tetragrammaton ✠ Adonai ✠

Agla ✠ Craton ✠. The master must take up his position at the head of the grave, with his fellow near, bearing the candle and stone. Then must the master strike the ground thrice and say:

Arise N. . . ., arise N. . . ., arise N. . . ., I conjour thee Spirit N. . . ., by the resurrection of our Lord Jesus Christ that thou do obey my words, and come unto me this night truly as thou believest to be saved at the Day of Judgement, and I will swear thee an oath, by the peril of my soul, that if thou wilt come to me and appear to me this night and show me true visions in this crystal stone and fetch me the fairy Sibyllia, that I may talk with her visibly, and she may come before me as the conjuration leadith, and in so doing I will give thee an alms-deed for thee, N. . . ., to my Lord God whereby thus thou mayst be restored to thy salvation on the Day of Resurrection and to be received as one of the Elect of God, to thy everlasting glory. AMEN."

It appears, however, that various methods of this art demand various sacrifices and assurances, since not everyone would be prepared to intercede and promise salvation quite to that extent, other formulae have been given by the masters. A story is told in a seventeenth-century book¹ about a necromantic experiment which seemed to involve far less effort or guarantee on the part of the human participants.

"There was in the Emperor Maximilian's Court, a famous Negromancer (as authors affirm) who at his command and promise of pardon and reward, took upon him to show the shapes of the three great warriors *Hector*, *Achilles*, and *King David*, upon condition of silence when they appeared; and the Emperor he placed in the midde of his Magick Circle, seats himself in his throne, and afterwards reading and murmuring certain charms out of his Pocket Book, he desires silence. *Hector* then knocks at the door so vehemently, that the whole house shook, and the door being opened, he came in with a bright Speer in his hand, his Eye fiery, and his stature exceeding other mens.

Not long after in the same Majestical posture, came in *Achilles*, looking fiercely towards *Hector* and often shaking his speer, as though he would have invaded him. Thus having thrice passed by the Emperor, and made Obeysance, they vanished. Afterwards came in *King David* in his Crown and Princely robes, with his harp in his hand. His countenance was more gracious than that of the other two; and he passed likewise thrice by the Emperor, without reverence to him, and went away."

A little-known method of "raising the spirits of the dead" is included in a certain manuscript now reposing in the *Bibliothèque de l'Arsenal*, at Paris.² This involves the use of the "clochette necromantienne", or Necromantic Bell of Girardius. The bell must always, says the manuscript,

¹ *A Pleasant Treatise of Witches*. London, 1673, p. 27.

² Girardius: *Parvi Lucii Libellus de Mirabilibus Naturae Arcanis*. 1790.

be manufactured of an alloy of gold, copper, fixed mercury, iron, tin and silver. The bell, according to the instructions, has at the bottom the name TETRAGRAMMATON, and in the middle ADONAI. On the handle at the top is the name JESUS. Between the two former words are placed the signs of the seven planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. An illustration shows the bell thus constituted, and surrounded by a double circle, around which are drawn the signs of the planets, and, at each planet's hieroglyphic, the names of the spirits of the planet. These are given, in the same order as we have mentioned the names of the planets, and corresponding to them, as Aratron, Bethor, Phaleg, Och, Hagith, Ophiel and Phuel.

The bell is to be folded in a green cloth, and kept until the operator can manage to put the bell into a grave in the centre of a cemetery. Here it is to be left for a week. The actual casing of the bell may take place only at the moment when the astrological aspects are favourable to the operator, whose date of birth should be engraved also upon it, we are instructed.

One of the drawings with which this manuscript is endowed gives us a glimpse of the invocant in the act of using the mysterious bell itself. We see a figure, dressed in some sort of garment resembling a shawl pinned at the shoulder, the lower part of the body covered by a kind of skirt. His feet are bound with thongs, and otherwise innocent of covering. In his left hand the bell is grasped, and under it stands a small table. The right hand of the operator holds a scroll of parchment, upon which are written the signs of the seven planets.

The Black Mass:

One of the most important of the Rites of Black Magic was the celebration of the Black Mass. Its twin objects may be said to have been a combination of worship of the Devil in his absence—as distinct from the Sabbath, when he was supposed to preside in person—and the working of a death spell.

Many descriptions of the ritual exist, but, whereas it has been celebrated, we are assured, in many parts of the world, the essential paraphernalia and procedure remains the same. This may be due to the fact that the Mass is a perversion of the Roman Catholic Mass. It starts with the same ceremony as practiced in the Roman Church, but is said backwards. The officiating priest is to be an unfrocked priest; the location is at night in an old, and frequently ruined, chapel.

The service is held with the backs of the congregation to the altar; the crucifix is inverted, and placed between black candles. A consecrated Host is necessary, and for that reason they are said to fetch a high price.

It is strongly suspected that the Black Mass is sometimes held even today by devotees of the Devil, and, as Montague Summers has continually stressed, the frequent desecrations of churches, the unaccountable disappearances of consecrated Hosts, and the finding of churches in an internal state of disarray, are certainly peculiar signs.

Such desecrations are to be distinguished from actual or attempted theft of church plate and the like, from the curious nature of the defilement. In the 1930's, unaccountable signs were reported from several churches; while, at random, it may be mentioned that, for example, bloodstains have been found on the altar of a church in the morning;¹ candlesticks have been found inverted at the foot of the altar;² sacramental vessels thrown on the floor;³ in another case the furniture, cross and vessels from the altar were found in a nearby ditch, while the altar-cloth itself was covered with black ink.⁴

In one of these instances the church safe had actually been wrenched open by the desecrators and valuable objects removed—but not stolen. Since the sacramental vessels so often found thrown about are generally made of some precious metal, the fact that they are so seldom stolen after these visits is held by many to be an infallible proof that theft was not the motive; in certain cases the very nature of the desecration is stated to be patently indicative of specific rituals of the Black Mass.

We are also informed that the place where the Mass is performed is adorned with pictures of an obscene nature. Real consecrated wine or some unpalatable concoction is used by the renegade priest to sprinkle the congregation.

After the recital of the Mass, a lengthy invocation and praise of Satan is performed by the black-clad devotees; the sign of the Cross is made on the floor, sometimes with the left foot. Then follows the production of the Host, to the jeers of the multitude. The Host may then be polluted, either by being drenched with blood or black pigment; it is often dyed black.

An unbaptized infant is supposed to have figured in the ceremony; either the water in which it had been drowned being drunk instead of wine, or its skin and other parts of the body are included in the orgy. After the defiling of the crucifix the assembled company indulges in wild and debauched behaviour, reminiscent of the revels at the Sabbath. In order to contrast these extraordinary practices of the Black Art with the belief in White Magic, we quote from Tiedman's famous work, written in the eighteenth century:

"The abilities of Magic certainly are to cure sickness with very little medicine, or without any: to know things hidden of the future; to find buried gold and silver treasure. In fact, to comprehend nature, and to do all that is fine and great. Thus we can easily divide Magic, and see how new branches of Magic arise with new discoveries. Nevertheless, the most important are the several ways of prophecy, of the casting out of spirits, and the understanding of Alchemy."⁵

It is upon definitions such as these that the advocates of the theory of

¹ London *Times*, February 28, 1933; 11a.

² *Ibid.*, September 1, 1931; 9 f.

³ *Ibid.*, *loc. cit.*

⁴ *Ibid.*, October 7, 1935.

⁵ Tiedman: *Disputatio de Quaestione quæ fuerit artium Magicarum Origio*. 1787, p. 7.

an esoteric tradition of White Magic, and the supporters of the belief in the existence of a line of Illuminati, base their arguments. Distinct traces of the belief that mystic philosophers are included in this kind of benevolent and distinguished adept are to be found in the above quotation.

CHAPTER III

THE *HEPTAMERON* OF PETER DE ABANO

PETER OF ABANO, or Apono, the author to whom this work is ascribed, was born in the middle of the thirteenth century in the town of Abano, near Padua. Becoming greatly renowned as a physician, by his co-ordination of the various medical systems then current, he lived and taught for a time at Paris whence he was compelled to flee from the machinations of rivals and other enemies who had accused him of heresy. Taking refuge in Padua, where he was honoured with the position of professor of medicine in the university, he was not destined long to be left in peace.

His detractors had him denounced to the Inquisition as a heretic, whose greatest fault was defying the Church by maintaining the non-existence of devils, as laid down by those in authority. Soon after this a series of remarkable occurrences led some to hold that he was innocent, while they seemed to prove to others that Peter was indeed a renegade and a sorcerer of the first rank. Not the least of these happenings was his unexpected death¹ shortly before the date fixed for the execution, and the subsequent disappearance of the body, which the authorities had ordered to be exhumed and degraded.²

"Cornelius Agrippa," says the author of the Introduction to the *Heptameron*, in the edition of 1655, "seemeth to have written to the learned, and well-experienced in this Art; the Magical Elements of Peter de Abano (*show the uninitiated*) how they may exercise themselves therein." In the following version of the *Heptameron* we follow the original order of the work for the purpose of maintaining continuity, and to give the opportunity for the study of the book as a whole.

Of the Circle, and the Composition thereof:

The form of circles is not always one and the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, daies, and hours. For in making a circle, it ought to be considered in what time of the year, what day, and what hour, you would make the circle. Let there be three circles, one inside the other; and in the middle circle, write the name of the Angel of the Hour. In the Third Circle, write the Sigil of the Angel of the Hour. Then write the name of the Angel that ruleth the day, and the names of his Ministers. Then, the name of the present time. Then the name of the Spirits ruling in that part of time, and their Presidents; the name of the head of the Signe ruling in that part of time wherein you work. Then the name of the Earth, at the

¹ In 1316 or 1320.

² Two of his important works were printed posthumously, appearing in 1472, over a century after his death; these are: (a) *Con. dif. quae inter phil. et med. vers.*, and (b) *De venenis eorumque remediis*.

time of the work. In the middle circle write also the name of the Sun and the moon, according to the said rule of time; as the time is changed, so let the names be altered.

In the outermost circle draw the four Angles, the names of the Presidential Angels of the Air, for that day; that is, the name of the King and his three Ministers. In the inner Circle, let there be written four divine names with crosses interposed, in the middle of the circle. To wit: towards the East, write ALPHA, to the West, OMEGA, and let a cross divide the middle of the Circle. Without the Circle, in four Angles, let *pentagones* be made.

The writer then instructs us to proceed to the next part of the operation after this preparation of the circle, but here interposes the list:

Of the Names of the Hours, and the Angels ruling them.

The Angels do rule the hours in a successive order, according to the course of the heavens and the planets. So that the spirit governing the day, ruleth also the first hour of the day; the second governeth the second hour, the third, the third, and so on. When seven planets have made the revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours:

NAMES OF THE

HOURS OF THE DAY

1. Yayn
2. Janor
3. Nasina
4. Salla
5. Sadedali
6. Thamur
7. Ourer
8. Thamic¹
9. Neron
10. Jayon
11. Abai²
12. Natalon

HOURS OF THE NIGHT

1. Beron
2. Barol
3. Thami³
4. Athar⁴
5. Mathon
6. Rana
7. Netos
8. Tafrac⁵
9. Sassur
10. Aglo
11. Calerva⁶
12. Salam

Of the names of the angels and their Sigils, it shall be spoken in their proper times.

Now we take a view of the names of the times. A year is therefore fourfold, Spring, Summer, Harvest and Winter. The names thereof are these:

The Spring: TALVI.

The Summer: CASMARAN.

Autumne: ARDARAEI.

Winter: FARLAS.

¹ Otherwise *Tanic*.

² Otherwise *Abay*.

³ Also given as *Thanu*.

⁴ Alias *Athir*.

⁵ Otherwise *Tufrac*.

⁶ Otherwise *Calerno*.

The Angels of the Spring :

CARACAFA. CORE. AMATIEL. COMMISSOROS.

The Head of the Signe of the Spring :

SPUGLIGUEL.

The Name of the Earth in Spring :

AMADAI.

The Names of the Sun and the Moon in Spring :

Name of the Sun : ABRAYM. Name of the Moon : AGUSITA.

The Angels of the Summer :

GARGATEL. TARIEL. GAVIEL.

The Head of the Sign of the Summer :

TUBIEL.

The Name of the Earth in Summer :

FESTATIVI.

The Names of the Sun and Moon in Summer :

Name of the Sun : ATHEMAY. Name of the Moon : ARMATUS.

The Angels of Autumne :

TARQUAM. GUABAREL.

The Head of the Sign of Autumne :

TORQUARET.

The Name of the Earth in Autumne :

RABIANARA.

The Names of the Sun and Moon in Autumne :

Name of the Sun : ABRAGINI. Name of the Moon : MATASIGNAIS.

The Angels of Winter :

AMABAEI. CTARARI.

The Head of the Signe of Winter :

ALTARIB.

The Name of the Earth in Winter :

GEREMIAH.

The Names of the Sun and Moon in Winter :

Name of the Sun : COMMUTAFF. Name of the Moon : AFFATERIM.

Peter de Abano now continues with the manner of the consecrations and benedictions of the Circle. When the circle is perfected, he says, it is to be sprinkled with holy water or purging water, while the benediction of the circle is repeated. This benediction has been treated fully in the section of the present work dealing with the Rites. The Fire is to be exorcised, as are the Garment and the Pentacles. This process is not repeated here, and will be found in Chapter II.

We have now arrived at the end of the preliminary processes ; now is described the method of the *Heptameron* on the manner of working :

Of the Manner of Working :

"Let the Moon be increasing and equal, if it may then be done, and let her not be combust.

"The Operator ought to be clean and purified, by the space of nine daies before the beginning of the work, and to be confessed and receive holy Communion. Let him have ready the perfume appropriate to the day wherein he would perform the work. He ought to have holy water from a Priest, and a new earthen vessel with fire, a vesture, and a Pentacle; and let all these things be rightly and duly consecrated and prepared.

"Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and the Pentacle, and let the Master carry the Sword; over which there must be said one mass of the Holy Ghost. And on the middle of the Sword, there shall be written this name, AGLA ✠, and on the other side thereof, this name: ✠ ON ✠. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the circle and afterwards let him sprinkle the Circle with holy water, saying: *Asperges, me Domine.*

"The Master therefore ought to be purified with fasting, charity and abstinency from all luxury the space of three whole dayes before the day of operation. And on the day that he would do the work, being clothed with pure garments, and being furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven planets, the seven dayes of the week, colours and metals; whose name you shall see in their places. And with bended knees invoking the said Angels particularly, let him say:

Invocation to the Angels :

O ANGELI, supradicti, estote adjutores meae petitioni; et in adutorium mihi, rebus et petitionibus.

"Then let him call the Angels from the four parts of the world, that rule the Air the same day wherein he do the work or experiment. And having implored especially all the names and the spirits written in the Circle, let him say:

O vos omnes, adjuro atque contestor for sedem ADONAY, per hagios, O theos, ischyros, athanatos, Paracletos, Alpha et Omega, et per haec tria nomina Secreta, AGLA, ON, TETRAGRAMMATON, quod hodie debeatis adimplere quod cupio.

"These things being performed, let him read the conjuration assigned for the day wherein he maketh the experiment, as we have before spoken; but if they shall be pertinacious and refractory, and will not yield themselves obedient, neither to the conjurations assigned to the day, nor to the prayers before made, then use the conjurations and exorcisms following:

Special Exorcisme of the Spirits of the Air :

Nos facti ad imaginem Dei, dotati potentia Dei & ejus facti voluntate, per potentissimum et corroboratum nomen Dei EL, forte et admirabile vos exorcizamus (here he shall name the Spirits he would have appear and of what order soever they be) et imperamus per eum qui dixit, et factum est, et per omnia nomina Dei, et per nomen Adonay, El, Elohim, Elohe, Zebroth, Elion, Escherchie, Jan, Tetragrammaton, Sadai, Dominus Deus, Exelsus, exorcizamus vos, atque potenter imperamus, ut appareatis statim nobis hic juxta Circulum in pulchra forma, videlicet humana, et sine deformitate et tortuositate aliqui.

Venite vos omnes tales, quia vobis imperamus, per nomen Y et V quod Adam audivit, & factus salvus cum sua familiar : et per nomen Joth, quod Jacob audivit ab Angelo secum luctantes, & liberatus est de manu fratris sui Esau, and by the name ANEPHEXETON, quod Aaron audivit & loquens & sapiens factus est : et per nomen ZEBATH, quod Moses nominavit, & omni flumina et paludes de terra Aegypti, versae fuerunt in sanguinem, & per nomen Ecerchie Oriston, quod Moses nominavit, & omnes fluvii ebullierunt ranas, et ascenderunt in domos Aegyptiorum, omnia destruentes, & per nomen Elion, quod Moses nominavit, & fuit grando talis, qualis non fuit ad initio mundi.

Et per nomen Adonay, quod Moses nominavit, et fuerunt locustae, & apparuerunt super terram Aegyptiorum, & comiderunt quae residua erant grandim & per nomen Schemesamathia, quod Josua vocavit, & remoratus est Solcursum. Et per nomen Alpha et Omega, quod Daniel nominavit, & destruxit Beel, & Dracomen interfecit : & per nomine Emmanuel, quod tres pueri, Sidrach, Mifach & Abdenago, in camino ignis ardentis, cantaverunt, & liberati fuerunt. Et per nomen Hagios & sedem Adonay, & per Theos, Ischyos, Athanatos, Paracletus : & per haec tria secreta nomina, Agla, On, Tetragrammaton, adjuro, contestor, & per haec nomina, & per alia nomina Domini nostri Dei Omnipotentis, vivi & veri, vos qui vestra culpa de Coelis ejecti fuistis usane ad infernum locum, exorcizamus, & viriliter imperamus per eum qui dixit, et factum est, cui omnes obediunt creaturae, et per illud tremendum Del judicium.

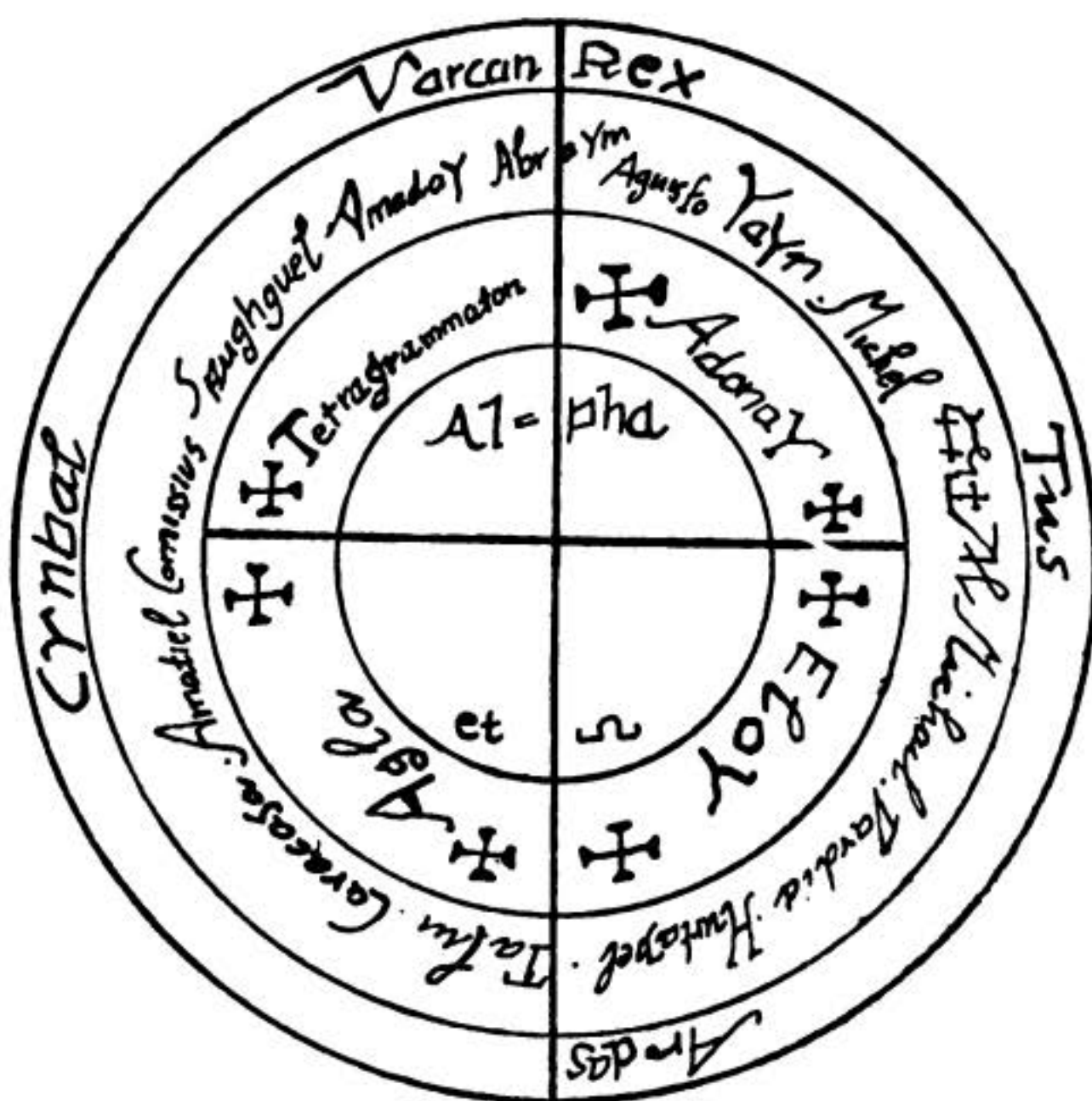
Et per mare omnibus incertum vitreum, quod est ante conspectum, divinae majestatis gradientis, & potentiale ; & per quatuor divina animalia T., ante sedem divinae majestatis gradientia, & oculos ante & retro habentia ; & per ignem ante ejus thronum circumstantem. Et per sanctos Angelos Coelorum, T., & per eam quae Ecclesia Dei nominatur ; & per summam sapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis his ante Circulum appareatis, ut faciendam nostram voluntatem, in omnibus prout placuerit nobis ; per sedem Baldachiae, & per hoc nomen Primeumaton, quod Moses nominavit, & in cavernis abyssi fuerunt profundati vel absorpti.

Datan, Corah & Abiron ; & in virtute istius nominis Primeumaton, tota Coeli milita compellente, maledicimus vos, privamus vos omni officio, loci & gaudio vestro, usque in profundum abyssi, et usque ad ultimum diem judicii vos ponimus, et relegamus in ignem aeternum, et in stagnum ignis et sulphuris, nisi statim appareatis hic coram nobis, ante Circulum, ad faciendum voluntatem nostram.

Venite ergo in nomine ADONAY, ZEBATH, ADONAY Anioram, Venite, Venite, quid tardatis ? Festinate imperiat vobis Adonay, Saday, Rex regum, El, Aty, Titeip, Azia, Hyn, Jem, Minosel, Achadan ;

Vay, Vaa, Ey, Haa, Eye, Exe, a, El, El, e, Hy, Han, Han, Va, Va, Va, Va."

In order to provide an idea of the composition of the Circle, the writer gives an illustration of a circle drawn for the Lord's Day (Sunday), in springtime, which is reproduced herein. "That you may know the manner of composing a Circle," he continues, "I will set down one scheme; so that if anyone would make a circle in Springtime, for the first hour of the Lord's Day, it must be in the same manner."



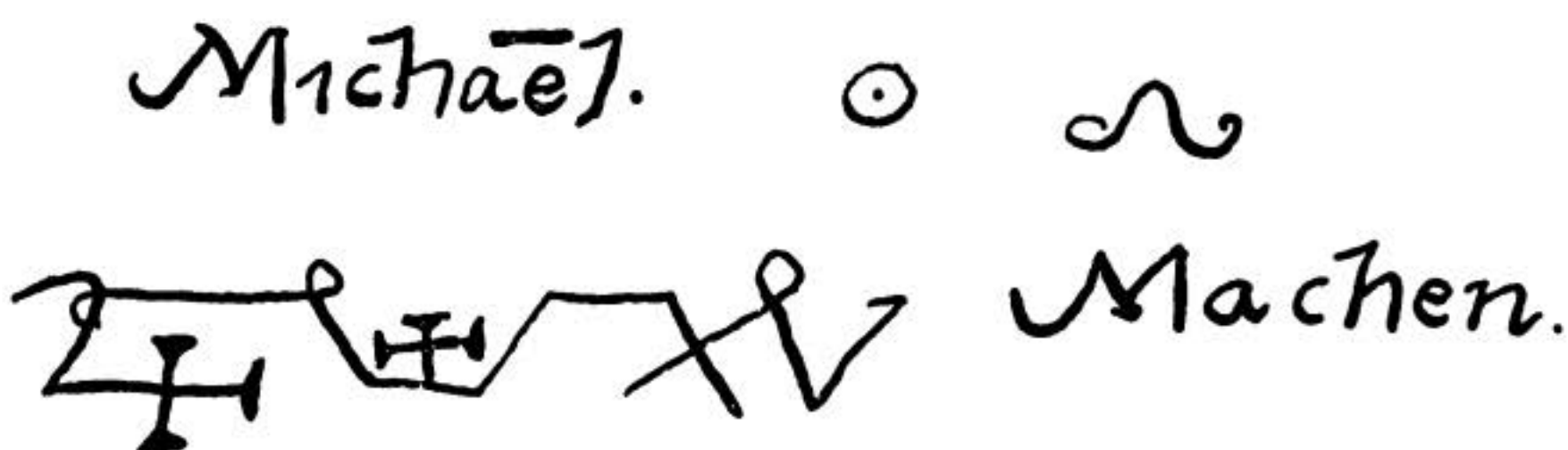
The Circle for the first hour of Lords day in Spring = time.

**Form of the Magic Circle for the first planetary hour of Sunday
in Spring, by the Method of the *Heptameron***

“It remaineth now,” he remarks, “that we explain the week, the several dayes thereof; and first the Lord’s Day.” This is the way in which he refers to Sunday:

Consideration for the Lord's Day :

The Angel of the Lord's Day, his Sigil, Planet, Sign of the Planet, and the name of the fourth heaven :

*The Angels of the Lord's Day :*

Michael,¹ Dardael, Hurtapal.

Angels of the Air ruling on the Lord's Day :

VARCAN, King.

His Ministers: Tus, Andas, Cynabal.

The Wind which the Angels of the Air abovesaid are under :

The North-Wind.

The Angels of the Fourth Heaven, ruling on the Lord's Day ; which ought to be called from the four parts of the World :

At the East :

Samael ; Baciell ; Atel ; Gabriel ; Viontraba.

At the West :

Anael ; Pabel ; Ustael ; Burchat ; Suceratos ; Capabili.

At the North :

Aiel ; Aniel ; vel Aquiel ; Masgabriel ; Sapiel ; Matuyel.

At the South :

Habudiel ; Machasiel ; Charsiel ; Uriel ; Naromiel.

The Perfume of the Lord's Day :

Red Wheat.

The Conjunction for the Lord's Day :

Conjuro et confirmo super vos Angeli fortes Del, et sancti in nominae Adonay, Eye, Eye, Eya, qui est ille, qui fuit, est et erit, Eye, Abraye ; et in nomines Saday, Cados, Cados, Cados, alte sendentis super Cherubim et per nomen magnum ipsius Dei fortis et potentis qui creavit mundum, coelum, terram, mare et omnia ; et per nomen Adonay, Dei Israeli, qui creavit mundum, quod pro me labores et adimpleas omnem meum petitionem, juxta meum velle et votum meum, in negotio et causa mea.

And here thou shalt declare thy cause and business and for what thing thou makest this conjunction.

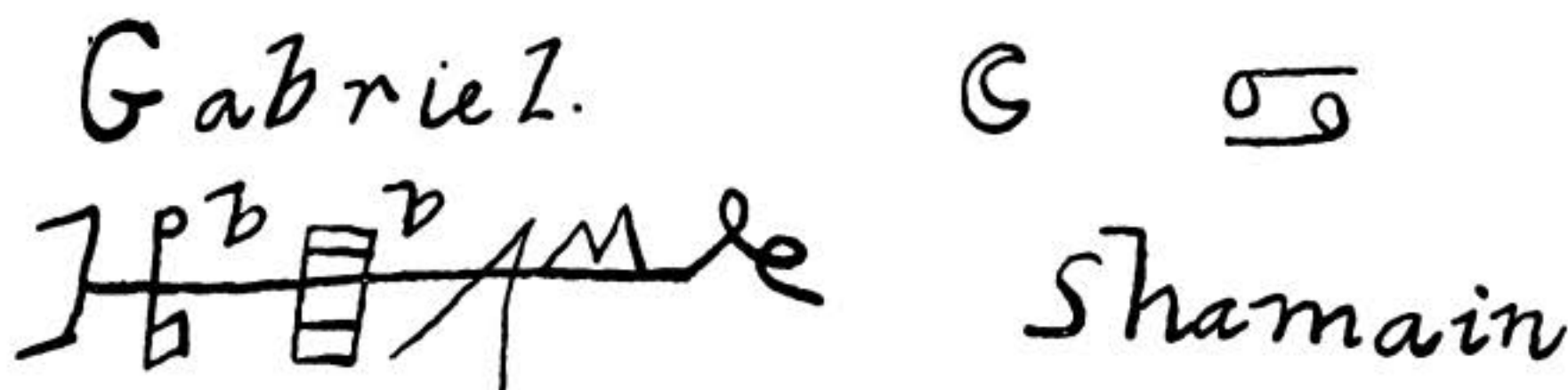
¹ Longfellow (*Golden Legend*) says that Michael is the spirit of the planet Mercury, and brings the gift of patience.

The Powers of the Spirits:

The Spirits of the Air on Lords Day can procure gold (says Peter de Abano), gems, and riches. Their nature is to cause one to obtain favour and benevolence, and to raise men to honours.

Considerations for Monday:

The Angel of Monday is GABRIEL; his planet is the Moon, the Sign of the planet is Cancer the Crab. The name of the First Heaven is SHAMAIN, and the Sigil of Gabriel is as follows:

*The Angels of Monday:*

ARCAN, King.

His Ministers: Bilet, Missabu, and Abuzaha.

The Wind to which such angels are subject is the West-Wind; while the Angels of the first heaven, who are to be called from the "four parts of the world", are:

From the East:

Gabriel; Gabrael; Madiel; Janael; Deamiel.

From the North:

Mael; Vrael; Valnum; Baliel; Balay; Humastrav.

From the West:

Sachiel; Zaniel; Habel; Bachanael; Corabael.

From the South:

Curaniel; Dabriel; Darquiel; Hanum; Anayz; Vetuel.

The Perfume of Monday is Aloes.

The Conjunction for Monday:

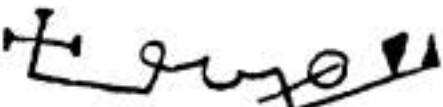
Conjuro et confirmo super Angeli fortes et boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cadod, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuit mente Sinai, cum glorificatione regis Adonay Saday, Zeboath, Anathay, Ya, Ya, Ya, Marianta, Abim, Jeidon, qui Maria creavit stagne et omnes aquas in secundo die, quasdam super coelos, et quasdam in terra. Sigillavit mare in alto nomine suo, et terminum, quam sibi prosuit, non praeterbit: & per nomina Angelorum, qui dominantur in primo exercitu, qui serviunt orphany Angelis magno, reciose et honorato, et per nomen stellae, qua est Luna; & per nomina praedicta, super te conjuro, scilicet Gabriel, qui est praepositus diei. Lunae secundo quod pro me labores et adimplias; etc., as in the conjunction for Sunday.

Powers of the Spirits of the Air on Mondays:

The *Heptameron* tells us that they give silver, convey things from one

place to another; and disclose the secrets of persons both present and future. The book then passes to the enunciation of the method for Tuesday.

Considerations for Tuesday:

The Angel of Tuesday is Samael: 

His Planet: 

The Sign governing that Planet: γ η

The name of the Fifth Heaven is MACHON.

The Angels of Tuesday are: Samael, Satael, and Amabiel.

Of the Angels of the Air ruling on Tuesday, the King is SAMAX; while his Ministers are three; Carmax, Ismoli, and Paffran. The wind of Tuesday is the East Wind.

The Angels of the Fifth Heaven, ruling on Tuesday, which are to be called from the four parts of the world, are:

At the East:

Friagne; Grael; Damael; Calzas; and Arragon.

At the West:

Lama; Astagna; Lobquin; Soncas; Jazel; Isiael; and Irel.

At the North:

Rahumel; Hyniel; Rayel; Seraphiel; Mathiel; and Fraciel.

At the South:

Sacriel; Janiel; Galdel; Ofael; Vianuel; and Zaliel.

The Perfume for Tuesday is Pepper.

The Conjunction for Tuesday:

Conjuro et confirmo super vos, Angeli fortes et sancti; per nomen YA, YA, YA, YE, YE, HE, HE, HE, VA, HY, HY, HA, HA, HA, VA, VA, VA, AN, AN, AIE, AIE, EL, AY, ELIBRA, ELOIM, ELOIM. Et Per nomina ipsius alti, Dei, qui fecit aquam aridam apparere, et vocavit terram, et produxit arbores et herbas et sigillavit super eam cum precio, honorato, metuendo et sancto nomine suo.

Continue the conjunction, says the sage, in the same manner as that for Sunday. The powers of the Spirits on Tuesday are that they can cause wars, death, and combustions. Their nature is to give two thousand soldiers at a time, to bring death, infirmities, and death.

Considerations for Wednesday:

The Angel of Wednesday is RAPHAEL.

His planet: 

The sign of that Planet: π η

The name of the Second Heaven is Raquie.
The Sigil of Raphael is herewith given :



The Angels of Wednesday are Raphael, Miel, Seraphiel.

The King of the Angels ruling in this day is MEDIAT, or Modiat; and his ministers are given as Suquinos and Sallales. The Wind for Wednesday is the South-West Wind.

Angels of the Third Heaven to be called from the four quarters of the World on Wednesday are :

At the East :

Mathlai; Tarmiel; Baraborat.

At the West :

Jerescue; Mitraton.

At the North :

Thiel; Rael; Jariahel; Venahel; Velel; Abuioro; Ucirnuel.

At the South :

Milliel; Nelapa; Babel; Caluel; Vel; Laquel.

The Incense for Wednesday is given as Mastick.

The Conjunction for Wednesday :

Conjuro et confirmo angeli fortes, sancti et potentes, in nomi fortis, metuendissimi et benedicti, JA, ADONAY, ELOIM, SADAY, SADAY, SADAY, EIE, EIE, EIE, ASAMIE, ASARAIE, et in nomen ADONAY Dei Israel, qui creavit himinaria magna ad distinguendum diem a nocte; et per nomen omnium Angelorum deservientium in exercitu coram Tetra Angelo majori, atque forti et potenti; et per nomen stella, quae est mercurium; et per nomen Sigilli; quae sigillatur a Deo fortissimo et honorato; per omnia praedicta super te Raphael Angele magne, conjuro qui es praepositus diei quartae. Et per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris. & Per nomina Angelorum, qui in gratiam Salvator confirmati sunt. Et per nomen sedis Animalium habentium senas alas, quod pro me labores,

and so on, continuing with the Conjunction for Sunday, says the writer.

Powers of the Spirits :

The spirits of the air on Wednesdays have the ability to reveal all worldly things, says the book. They will tell all of the past, present and the future; and they also pacify judges, give victory in war, and teach many experiments. They are able to cast down the high ones, and raise the poor. They open all locks and bolts.

Considerations for Thursday:

The name of the Angel of the day is SACHIEL.

♃ Jupiter

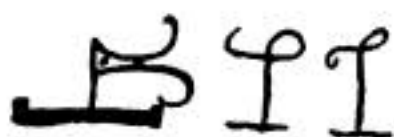
Planet of Sachiel

His Planet is:

♐ Sagittarius
and
♓ Pisces

Signs of the Planets of Sachiel

The Sign of the Planet:



The Sigil of Sachiel

The name of the Sixth Heaven is ZEBUL.

The Sigil of Sachiel, according to Abano's Magical Elements, is shown here:

*The Angels of Thursday:*

Sachiel, Castiel, Asasiel.

The Angels of the Air for the day are:

SUTH, Rex; his Ministers are two: Maguth and Gutrix.

The Wind commanding these airy angels is the South Wind.

"But because there are no Angels of the Air to be found above the Fifth Heaven," our author warns, "therefore on Thursday say the following prayers in the four parts of the world."

At the East:

O deus magne et excelse, et honorate, per infinite secula.

At the West:

O Deus sapiens, et clare, et juste, ac divina clementia: Ego rogoe ipissime Pater, quod meam petitionem, quod meum opus, et meum laborem hodie debeam complere, et perfecte intelligere.

Tu qui vivis et regnis per infinita secula seculorum. Amen.

At the North:

O Deus potens, fortis, et sine principio.

At the South:

O Deus potens et misericors.

The Perfume for Thursday:

Saffron.

The Conjunction for Thursday :

Conjuro et confirmo super vos, Angeli Sancti, per nomen Cados, Cados, Cados, Eschercie, Eschercie, Eschercie, Hatim Ya, et per nomen Siggili sui. Conjurate Sachiel Angele magne, qui es praepositus diei Jovis, ut pro me labores, and as in the conjunction for Sunday.

Powers of the Spirits :

They are said to procure the love of women ; to cause men to be merry and joyful. They pacify strife and arguments, heal the sick, and appease enemies.

Considerations for Friday :

The Angel of Friday is ANAEL ; his Planet is Venus, and the Sign of that Planet, Libra, the Scales. The name of the Third Heaven is SAGUN, and the Sigil of the Angel ANAEL is thus :

*The Angels of Friday :*

Anael, Rachiel, Sachiel.

The Angels of the Air ruling Friday :

SARABOTES, King.

Ministers : Amabiel ; Aba ; Abalidoth ; Falef.

The Wind :

The West Wind.

The Angels of the Third Heaven :

These angels, ruling on Friday, are to be called from the four parts of the world as follows :

At the East :

Setchiel ; Chedusitaniel ; Corat ; Tamael ; Tenaciel.

At the West :

Turiel ; Coniel ; Babel ; Kadie ; Maltiel ; Huphaltiel.

At the North :

Peniel ; Penael ; Penat ; Raphael ; Raniel ; Doremiel.

At the South :

Porna ; Sachiel ; Chermiel ; Samael ; Santanael ; Famiel.

The Perfume for Friday :

Pepperwort.

The Conjunction for Friday :

Conjuro et confirmo super vos Angeli fortes, sancti atquae potentes, in nomine On, Hey, Heya, Ja, Je, Adonay, Saday, et in nomine Saday, qui creavit quadrupedia

et anamalia reptilia, et homines in sexto die, et Adae dedit potestatem super omnis animalia unde benedictum sit nomen creatoris in loco suo. Per nomina Angelorum servientium in tertio exercitu, coram Dagiel Angelo Magno, principe forti atquae potenti; et per nomen Stellae quae est Venus; et per Sigillum ejus, quod quidem est sanctum; et per nomina praedicta conjuro super te Anael, qui est praepositus diei sextae, ut pro me labores, etc., as in the Conjunction for Sunday.

Powers of the Spirits of the Air on Friday:

Their character is to excite man, to give him a liking for luxury; to give silver, to cause betrothals. They cause men to love women. They can cause and cure disease or any illness. Their province is all that connected with movement.

Considerations for Saturday:

The Angel of this Day is Cassiel; Saturn is his planet; the Sign governing that planet is Aquarius. The seal and characters of the Angel Cassiel are here reproduced from the *Heptameron* of Peter de Abano:



The Angels of Saturday:

These are Cassiel, Machatan, and Uriel.

The Angels of the Air on Saturday:

MAYMON, King.

His Ministers: Abumalith; Assaib; Balidet.

The Wind over the Air Angels is the South-West wind.

The appropriate fumigation for this day is Sulphur.

Conjunction for Saturday:

Conjuro et confirmo super vos Caphriel vel Cassiel, Machatori, et Seraquiel Angeli fortes et potentes: et per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris seculorum, qui in septimo die quievit; et per illum qui in beneplacito suo filius Israel in hereditatem observandum dedit, ut eum firmiter custodirent, et sanctificarent, ad habendam inde bonam in alio seculo remunerationem; et per nomina Angelorum servientium in exercitu septimo Boael Angelo magno et potenti principi; et per nomen stellae quae est Saturnus; et per sanctum Sigillum ejus; et per nomina praedicta conjuro super te Caphriel, qui praepositus es diei Septimae, quae est dies Sabbati, quod pro me labores, and continue as in the Sunday conjunction.

The Powers of the Spirits on Saturday:

On Saturday, the powers of the Spirits of the Air are stated to be that they sow discord, hatred and deceit. They cause evil thoughts, and can make men flay and maim one another.

Thus ends the body of the *Heptameron*; but at the end come the various tables and explanations of the angels, the hours over which they preside, the planet presided over by each angel, and the method of calculating planetary hours.

The planetary hours are calculated on a special basis as follows: the karcist is advised to ascertain the exact time of sunrise and sunset on any given day when an operation is to take place. The total time is then to be divided by twelve; thus giving the length of a planetary hour for the daytime. A similar calculation, from sunset to sunrise, this time divided, likewise gives the duration of the night hours for that specific day. Over each hour a certain angel is said to preside, and the angels preside thus in rotation.

The rotation of the influence of the angels is this: Gabriel, Cassiel, Sachiel, Samael, Michael, Anael, Raphael. The names of the hours over which the angels exercise their powers are: Hours of the day: Yayn, Janor, Nasina, Salla, Sadedali, Thamur, Ourer, Tanic, Neron, Jayon, Abay, and Natalon. The names of the hours of the night are: Beron, Barol, Thanu, Athir, Mathon, Rana, Netos, Tufrac, Sassur, Aglo, Calerno, and Salam.

The following tables give the names of the hours of the day and of the night of each day of the week, together with the names of the angels corresponding to those hours. Also included is the name of the planet of each angel, and the sign of the planet.

It will be seen that the names of hours and angels follow in direct rotation; when the end of the list has been reached, the first then becomes operative. The names of the angels are Gabriel, Cassiel, Sachiel, Samael, Michael, Anael and Raphael, in that order.

There are some alternative names for certain of the hours, which will be found as a footnote to the "Names of the Hours", *supra*.

TABLE OF THE HOURS, ANGELS AND PLANETS OF EACH DAY

(I) SUNDAY

Hours of the Day

		Name of HOUR	Name of ANGEL	Planet of ANGEL
1st	Hour	Yayn	Michael	☉ Sun
2nd	"	Janor	Anael	♀ Venus
3rd	"	Nasina	Raphael	☿ Mercury
4th	"	Salla	Gabriel	☾ Moon
5th	"	Sadedali	Cassiel	♄ Saturn
6th	"	Thamur	Sachiel	♃ Jupiter
7th	"	Ourer	Samael	♂ Mars
8th	"	Tanic	Michael	☉ Sun
9th	"	Neron	Anael	♀ Venus

BLACK & WHITE MAGIC

10th	„	Jayon	Raphael	♂	Mercury
11th	„	Abay	Gabriel	♂	Moon
12th	„	Natalon	Cassiel	♂	Saturn

Hours of the Night

1st	Hour	Beron	Sachiel	♂	Jupiter
2nd	„	Barol	Samael	♂	Mars
3rd	„	Thanu	Michael	♂	Sun
4th	„	Athir	Anael	♀	Venus
5th	„	Mathon	Raphael	♀	Mercury
6th	„	Rana	Gabriel	♂	Moon
7th	„	Netos	Cassiel	♂	Saturn
8th	„	Tufrac	Sachiel	♂	Jupiter
9th	„	Sassur	Samael	♂	Mars
10th	„	Aglo	Michael	♂	Sun
11th	„	Calerno	Anael	♀	Venus
12th	„	Salam	Raphael	♀	Mercury

(II) MONDAY

Hours of the Day

		Name of HOUR	Name of ANGEL		Planet of ANGEL
1st	Hour	Yayn	Gabriel	♂	Moon
2nd	„	Janor	Cassiel	♂	Saturn
3rd	„	Nasina	Sachiel	♂	Jupiter
4th	„	Salla	Samael	♂	Mars
5th	„	Sadedali	Michael	♂	Sun
6th	„	Thamur	Anael	♀	Venus
7th	„	Ourer	Raphael	♀	Mercury
8th	„	Tanic	Gabriel	♂	Moon
9th	„	Neron	Cassiel	♂	Saturn
10th	„	Jayon	Sachiel	♂	Jupiter
11th	„	Abay	Samael	♂	Mars
12th	„	Natalon	Michael	♂	Sun

Hours of the Night

1st	Hour	Beron	Anael	♀	Venus
2nd	„	Barol	Raphael	♀	Mercury
3rd	„	Thanu	Gabriel	♂	Moon
4th	„	Athir	Cassiel	♂	Saturn
5th	„	Mathon	Sachiel	♂	Jupiter
6th	„	Rana	Samael	♂	Mars
7th	„	Netos	Michael	♂	Sun
8th	„	Tufrac	Anael	♀	Venus
9th	„	Sassur	Raphael	♀	Mercury

10th	"	Aglo	Gabriel	)	Moon
11th	"	Calerno	Cassiel	h	Saturn
12th	"	Salam	Sachiel	24	Jupiter

(III) TUESDAY

Hours of the Day

		Name of HOUR	Name of ANGEL		Planet of ANGEL
1st	Hour	Yayn	Samael	♂	Mars
2nd	"	Janor	Michael	☉	Sun
3rd	"	Nasina	Anael	♀	Venus
4th	"	Salla	Raphael	☿	Mercury
5th	"	Sadedali	Gabriel	)	Moon
6th	"	Thamur	Cassiel	h	Saturn
7th	"	Ourer	Sachiel	24	Jupiter
8th	"	Tanic	Samael	♂	Mars
9th	"	Neron	Michael	☉	Sun
10th	"	Jayon	Anael	♀	Venus
11th	"	Abay	Raphael	☿	Mercury
12th	"	Natalon	Gabriel	)	Moon

Hours of the Night

1st	Hour	Beron	Cassiel	h	Saturn
2nd	"	Barol	Sachiel	24	Jupiter
3rd	"	Thanu	Samael	♂	Mars
4th	"	Athir	Michael	☉	Sun
5th	"	Mathon	Anael	♀	Venus
6th	"	Rana	Raphael	☿	Mercury
7th	"	Netos	Gabriel	)	Moon
8th	"	Tufrac	Cassiel	h	Saturn
9th	"	Sassur	Sachiel	24	Jupiter
10th	"	Aglo	Samael	♂	Mars
11th	"	Calerno	Michael	☉	Sun
12th	"	Salam	Anael	♀	Venus

(IV) WEDNESDAY

Hours of the Day

		Name of HOUR	Name of ANGEL		Planet of ANGEL
1st	Hour	Yayn	Raphael	☿	Mercury
2nd	"	Janor	Gabriel	)	Moon
3rd	"	Nasina	Cassiel	h	Saturn
4th	"	Salla	Sachiel	24	Jupiter
5th	"	Sadedali	Samael	♂	Mars

BLACK & WHITE MAGIC

6th	„	Thamur	Michael	☉	Sun
7th	„	Ourer	Anael	♀	Venus
8th	„	Tanic	Raphael	☿	Mercury
9th	„	Neron	Gabriel	☾	Moon
10th	„	Jayon	Cassiel	♄	Saturn
11th	„	Abay	Sachiel	♃	Jupiter
12th	„	Natalon	Samael	♂	Mars

Hours of the Night

1st	Hour	Beron	Michael	☉	Sun
2nd	„	Barol	Anael	♀	Venus
3rd	„	Thanu	Raphael	☿	Mercury
4th	„	Athir	Gabriel	☾	Moon
5th	„	Mathon	Cassiel	♄	Saturn
6th	„	Rana	Sachiel	♃	Jupiter
7th	„	Netos	Samael	♂	Mars
8th	„	Tufrac	Michael	☉	Sun
9th	„	Sassur	Anael	♀	Venus
10th	„	Aglo	Raphael	☿	Mercury
11th	„	Calerno	Gabriel	☾	Moon
12th	„	Salam	Cassiel	♄	Saturn

(V) THURSDAY

Hours of the Day

		Name of HOUR	Name of ANGEL		Planet of ANGEL
1st	Hour	Yayn	Sachiel	♃	Jupiter
2nd	„	Janor	Samael	♂	Mars
3rd	„	Nasina	Michael	☉	Sun
4th	„	Salla	Anael	♀	Venus
5th	„	Sadedali	Raphael	☿	Mercury
6th	„	Thamur	Gabriel	☾	Moon
7th	„	Ourer	Cassiel	♄	Saturn
8th	„	Tanic	Sachiel	♃	Jupiter
9th	„	Neron	Samael	♂	Mars
10th	„	Jayon	Michael	☉	Sun
11th	„	Abay	Anael	♀	Venus
12th	„	Natalon	Raphael	☿	Mercury

Hours of the Night

1st	Hour	Beron	Gabriel	☾	Moon
2nd	„	Barol	Cassiel	♄	Saturn
3rd	„	Thanu	Sachiel	♃	Jupiter
4th	„	Athir	Samael	♂	Mars
5th	„	Mathon	Michael	☉	Sun

6th	„	Rana	Anael	♀	Venus
7th	„	Netos	Raphael	♂	Mercury
8th	„	Tufrac	Gabriel	☾	Moon
9th	„	Sassur	Cassiel	♄	Saturn
10th	„	Aglo	Sachiel	♃	Jupiter
11th	„	Calerno	Samael	♂	Mars
12th	„	Salam	Michael	☉	Sun

(VI) FRIDAY

Hours of the Day

		Name of HOUR	Name of ANGEL		Planet of ANGEL
1st	Hour	Yayn	Anael	♀	Venus
2nd	„	Janor	Raphael	♂	Mercury
3rd	„	Nasina	Gabriel	☾	Moon
4th	„	Salla	Cassiel	♄	Saturn
5th	„	Sadedali	Sachiel	♃	Jupiter
6th	„	Thamur	Samael	♂	Mars
7th	„	Ourer	Michael	☉	Sun
8th	„	Tanic	Anael	♀	Venus
9th	„	Neron	Raphael	♂	Mercury
10th	„	Jayon	Gabriel	☾	Moon
11th	„	Abay	Cassiel	♄	Saturn
12th	„	Natalon	Sachiel	♃	Jupiter

Hours of the Night

1st	Hour	Beron	Samael	♂	Mars
2nd	„	Barol	Michael	☉	Sun
3rd	„	Thanu	Anael	♀	Venus
4th	„	Athir	Raphael	♂	Mercury
5th	„	Mathon	Gabriel	☾	Moon
6th	„	Rana	Cassiel	♄	Saturn
7th	„	Nctos	Sachiel	♃	Jupiter
8th	„	Tufrac	Samael	♂	Mars
9th	„	Sassur	Michael	☉	Sun
10th	„	Aglo	Anael	♀	Venus
11th	„	Calerno	Raphael	♂	Mercury
12th	„	Salam	Gabriel	☾	Moon

(VII) SATURDAY

Hours of the Day

		Name of HOUR	Name of ANGEL		Planet of ANGEL
1st	Hour	Yayn	Cassiel	♄	Saturn
2nd	„	Janor	Sachiel	♃	Jupiter

BLACK & WHITE MAGIC

3rd	„	Nasina	Samael	♂	Mars
4th	„	Salla	Michael	☉	Sun
5th	„	Sadedali	Anael	♀	Venus
6th	„	Thamur	Raphael	☿	Mercury
7th	„	Ourer	Gabriel	☾	Moon
8th	„	Tanic	Cassiel	♄	Saturn
9th	„	Neron	Sachiel	♃	Jupiter
10th	„	Jayon	Samael	♂	Mars
11th	„	Abay	Michael	☉	Sun
12th	„	Natalon	Anael	♀	Venus

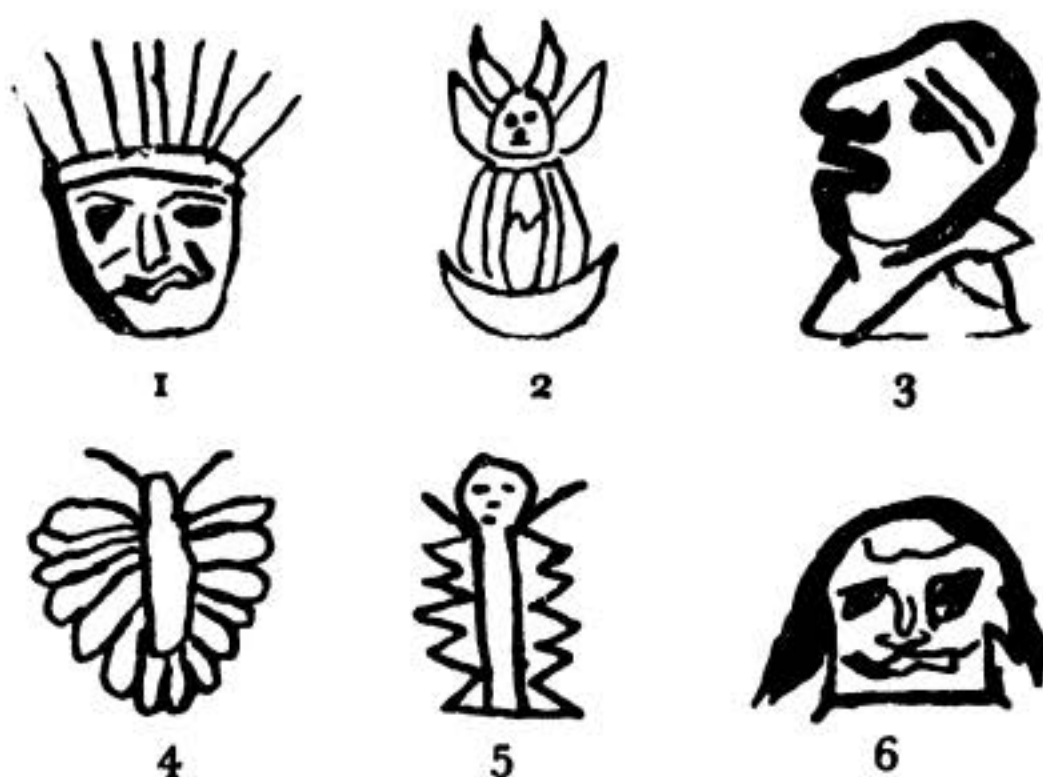
Hours of the Night

1st	Hour	Beron	Raphael	☿	Mercury
2nd	„	Barol	Gabriel	☾	Moon
3rd	„	Thanu	Cassiel	♄	Saturn
4th	„	Athir	Sachiel	♃	Jupiter
5th	„	Mathon	Samael	♂	Mars
6th	„	Rana	Michael	☉	Sun
7th	„	Netos	Anael	♀	Venus
8th	„	Tufrac	Raphael	☿	Mercury
9th	„	Sassur	Gabriel	☾	Moon
10th	„	Aglo	Cassiel	♄	Saturn
11th	„	Calerno	Sachiel	♃	Jupiter
12th	„	Salam	Samael	♂	Mars

CHAPTER IV

INFERNAL EVOCATION AND DEMONOLOGY

DEMONOGRAPHERS of all ages have left us very full information as to the names, functions, and characteristics of the officers and subordinates of the infernal hierarchy; in many cases, too, their signatures, signs and even pictures are included in these writings. In the *Grand Grimoire*, the demons are styled as follows:¹



1. LUCIFUGE (Rofocale), Prime Minister.
2. SATANACHIA, Commanding-General.
3. FLEURETTY, Lieutenant-General.
4. SARGATANAS, Brigadier.
5. NEBIROS, Field-Marshal.
6. AGALIAREPT, General.

These are said to be the grades and functions of the Six Superior Spirits.² The author goes on to elaborate their spheres of interest and activity in this manner:

The first is Lucifuge Rofocale, the Prime Minister, who has the power, bestowed upon him by Lucifer, over all the treasures of the earth. Under him are Baal, Agares, and Marbas. Thousands of inferior demons or spirits are likewise subject to his commands.³

The second is Satanachia, the Grand or Commanding-General; who has the power to subject all women and girls to himself, to do that which he wishes. Under this commander are also a great legion of spirits, and his immediate subordinates are Pruslas, Aamon, and Barbatos.

¹ The *Marvellous Secrets*, p. 36.

² The *Dragon Rouge* adds the names of Lucifer, Emperor; Beelzebub, Prince; and Astorat (Astaroth), Grand Duke.

³ According to Jean Wier, 79 Princes command 7,409,127 demons; constituting the total operative population of Hell.

Fleuretty, the Lieutenant-General, has the ability to perform any deed or work one wishes, during the night. He commands a very considerable force of spirits, having as lieutenants: Bathim, Pursan, and Abigar. This last is sometimes called Eligor.

Brigadier Sargatanas is able to make anyone invisible; to transport a person anywhere, open all locks, make visible to anyone all that occurs in houses, teaches all the finesse of lovers. The commander of several brigades of spirits, under him are Zaray, or Zoray, Valefar and Faraii, who is sometimes known as Varaii.

Nebiros, Field-Marshal and Inspector-General, has the power to do evil to all whom he wishes; to make known or cause to be found the Hand of Glory (*q.v.*), and also teaches the qualities of metals, minerals, vegetables, and all animals, pure and impure. He has in addition the faculty of the prediction of the future, being one of the greatest necromancers of all the Infernus. He goes everywhere, inspecting the infernal malices and lost ones. Under this leader are these spirits: Ayperes, Naberus, and Glassyallobolas.

Agaliarept, also a general, has the power to discover the most hidden secrets in all hearts, and in all the studies and councils of the world. He unveils, too, the greatest mysteries; he commands the Second Legion of spirits, and has under him: Bjuer (Buer), Busoyn (Gusoyn), and Botis, with many others.

Barrett, in his *Magus*¹ has given the portraits of several of the chief dignitaries of hell, which include Astaroth, Mammon, Abaddon, and the Incubus, which, if his portraits are to be relied upon, have by no means repulsive features, though somewhat heavily bearded. Theutus and Asmodeus are somewhat less prepossessing, the latter having a particularly dangerous-looking set of teeth.

The foregoing being but a few of the names and powers of the infernal hosts, according to different authors, some of whom differ in their statements as to the status of various demons, one is almost tempted to think that either there is no unalterable and fixed hierarchy, or certain devils change their names from time to time, or use several. In any case, regarding their shapes, we are told by the *Grimoirem Verum*, amongst others, that the manifestations and materializations effected by spirits are not constant; and that the same demon may appear to the same person in different guises. From this, surely, it may be argued, if the shapes can change, perhaps the names can too. Instances of this change of appearance are in the case of Lucifer, who can be a handsome lad or change into something less innocuous; and Astorath, who comes as an ape, ass, or a body similar to that of a human being.

De Plancy,² again, cites other names and functions for these spirits, and claims their validity by appealing to many authorities:

Belzebuth,³ he says, among the princes and high dignitaries, is

¹ Francis Barrett: *The Magus, or Celestial Intelligencer*. 1801.

² Collin de Plancy: *Dictionnaire Infernale*.

Var. Beelzebub, Prince of Flies, was a Syrian god of a high rank, to whom sacrifices were offered.

supreme head of the infernal Empire, founder of the Order of the Fly; other Princes are:

Satan: Dethroned Prince; Chief of the Opposition party.

Eurynome: Prince of Death; Grand Cross of the Order of the Fly.

Moloch: Prince of the County of Tears; Grand Cross of the Order.

Pluton (Pluto): Prince of Fire; Governor General of the Blazing Land; Grand Cross of the Order.

Pan: Prince of the Incubi.

Lilith: Prince of the Succubi.

Leonard: Grand Master of the Sabbaths; Knight of the Fly.

Baalberith: Grand Pontiff; Master of Alliances.

Proserpine: Arch-Demoness; Princess of Mischievous Spirits.

Next we come to the Ministers:

Adrameleck: Grand Chancellor; Grand Cross of the Order of the Fly.

Astaroth: Grand Treasurer; Knight of the Order.

Nergar: Chief of the Secret Police.

Baal: General in-Chief of the Infernal Armies; Grand Cross of the Order of the Fly.

Leviathan: Grand Admiral; Knight of the Order of the Fly.

The list of known Ambassadors is short; but it is felt that such important personages should not be left out.

Ambassadors:

Belphegor,¹ in France.

Mammon, in England.

Belial,² in Italy.

Rimmon,³ in Russia.

Thamoz, in Spain.

Hutgin, in Turkey.

Martinet, in Switzerland.

In the department of Justice the chief figures are Lucifer, the Chief Justice, and Knight of the Order of the Fly; and Alastor, Executor of High Works. The House of Princes is, fittingly, more fully staffed, with the following personnel:

Verdelet: Master of Ceremonies.

Succor-Benoth: Chief of the Eunuchs.

Chamon (Chamos): Grand Chamberlain, Knight of the Order.

Melchom: Paymaster-Treasurer.

Behemoth: Grand Échanson.

Dagon: Grand Pantler.

¹ Apparently Baal-Peor (Belphegor); Priapus to the Midianites.

² "Now the sons of Eli were sons of Belial."—I Sam. ii, 12.

³ "Him followed Rimmon, whose delightful seat was fair Damascus, on the fertile bank of Abbana and Pharpar, lucid streams."—Milton: *Paradise Lost*. Bk. I, 467.

Mullin: First Valet-de-Chambre.

Kobal: Director of Amusements.

Asmodée (Asmodeus): Superintendent of Gaming-Houses.¹

Nybbas: Grand Mummer.

Antechrist (*sic*): Juggler and Necromancer.

Regarding the conjuration of spirits and demons, one authority² gives us a "universal Conjuration", which can be applied to all these supernatural beings without any of the tiresome formalities that generally seem to be expected.

The Great Universal Conjuration for Spirits:

I (the conjuror names himself), conjure thee, spirit (giving the name of the particular spirit to be evoked), in the Name of the Great Living God, to appear to me in such a form (indication of form desired); otherwise Saint Michael the invisible, the Archangel, will cast thee into the deepest of all the pits of hell. Come, thou, then (naming spirit), come thou; come, come and do my will.

Since all the dignitaries and others of the infernal hierarchy have their own appropriate functions, it is necessary to invoke only the spirit who may be able to help the magician in the specific desire he has in mind. We have been supplied with a list of these personages, with the pictures of many of them, and, in many cases, with their signs.

Abigor, a demon of a high order, a Grand Duke in the infernal monarchy; Wierus the demonographer says that sixty legions of spirits march under his orders.

Adramelech, President of the Supreme Council of devils. He appears dressed in the feathers of peacocks, and was the evil deity of the Assyrians.

Alastor, who is a fierce demon, and supreme executioner of the sentences of the infernal monarchy, has the functions of Nemesis. He is said to carry a short sword made from a thunderbolt in the right hand, and a flail in the left. This devil is mentioned in the writings of Plutarch.

Amduscias, a Grand Duke. Normally has the head of a unicorn, but, when evoked, he appears in human form. He gives musical concerts, if it is asked of him. The commander of twenty-nine legions.

Ammon, also known as Amon. He is a great and powerful Marquis of the infernal empire; appearing, when conjured, with the body of a wolf, and the tail or head of a reptile. He spits flame, but can assume human form if ordered. He can have the head of a bird, very large; and is possessed of extremely sharp, doglike teeth. The commander of forty legions of the infernal hosts, he is supposed to have been worshipped as the supreme deity by the ancient Egyptians. He reconciles estranged friends, and causes love at will.

Andras, a Grand Marquis. He may be seen in the body of an angel, with the head of an owl, and mounted on a black wolf, holding in his

¹ Asmodeus seems to date from the time of the Book of Tobit: Tob. iii, 1 f.

² Collin de Plancy: *Dictionnaire Infernale*. Paris, 1823.

hand a sword. He is of those who like to kill their enemies. It is this spirit who provokes quarrels. Thirty legions are under his command.

Asmodeus (called by the French *Asmodée*), a destructive demon; and, according to some Jewish rabbis, quoted by de Plancy, identical with Samael. He is said to be the original serpent of the Garden of Eden. Under his control are all gaming-houses. Wierus says that he is to be called only bareheaded, or he will escape and trick the operator. He controls the power of invisibility, as well as teaching all knowledge, and shows the location of hidden treasure. Other names stated to belong to this spirit are *Asmoday*—which is only the English way of pronouncing the French spelling—and *Sydonay*.

Astaroth, a most powerful Grand Duke. Appears in the body of an angel, mounted on an infernal dragon. He is said to emit a foul odour. To him is attributed the ability of causing friendships between great lords; but must be invoked on Wednesday. Wierus says that he knows past and future events, and will reply to questions regarding secrets. The commander of forty legions, he teaches all the liberal arts.

Azazel, a demon of the second category; named as the standard-bearer of the infernal hosts.

Bael, the chief of the Infernal Powers, says the *Grand Grimoire*. He has three heads, one of a cat, the second of a toad, and the third, mounted in the middle of the first two, like that of a man. Sixty-six legions are under him; according to some writers, he is the same as Baal.

Balan, a powerful and terrible king. Sometimes this creature appears with three heads, two of animals and the third human. Generally, however, he is said to appear in relatively human form, with talons on the hands and feet; in addition to horns, goats' ears, a beard and a crown, as befitting his kingly position. He is mounted on a huge fierce bear, rides naked, and carries a sceptre. This king is of the order of Dominations, but now commands forty infernal legions. He teaches tricks, finesse, and the best way to see without being seen.

Barbatos, a great Duke; dressed like a hunter, he knows and teaches the songs of birds, and the meaning of the cries of animals. This demon, who previously was of the order of virtues (that is, is a fallen angel), has now been reduced to the status of a commander of thirty infernal legions. He knows the past and the future.

Behemoth, a demon who appears in the form of a huge and obese elephant. Some say he is Satan himself. He has, says de Givry, bears' feet. He was supposed to be one of the four spirits with whom Père d'Attichy had such a hard struggle, when he took possession of a Mother Prioress of a convent in France in 1634.

Belphegor, the spirit of inventions and discoveries. Often manifests himself in the form of a young woman, and is said to grant wealth. De Plancy states that he was called *Baalphegor* by the Moabites; while Wierus asserts that his mouth is always open.

Beelzebub (var. : *Belzebuth*; *Beelzebuth*; etc.). According to the Scriptures,¹

¹ *Vide* St. Matt. xii, 24; cf. Luke xi, 15.

a prince of demons. His name is said to mean Lord of Flies. The *Grimorium Verum* also accords him the status of a prince, and puts him next to Lucifer in the first ranks of demons. Bodin is quoted as saying that he is only seen in his own temple,¹ but others say that he manifests himself in the form of a huge fly.

Berith, a Duke of Hell, terrible and strong. The three variations of his name, as the *Dictionnaire Infernale* tells us, are *Beal*, *Berith*,² and, among the necromancers, *Bolfri*.

Buer, a demon of the second rank, though a President in Hell. His shape is that of a starfish, with five legs, and he moves by revolving them. Under his command are fifty legions. He teaches philosophy, logic, and the virtues of medicinal herbs.

Byleth, also known as *Beleth*. Wierus says that he is a strong and terrible demon. He travels seated on a white horse, preceded by cats sounding trumpets. He must be invoked with considerable prudence, we are told, for he obeys only with fury. If he gives trouble he is to be bound with the formula for binding the spirits (*q.v.*). He was originally of the order of the Powers, and hopes yet to be reinstated to the thrones. The commander of twenty-four infernal legions.

Caacrinolas (var.: *Caasimolar* and *Glassiaboles*);³ a great and strong President, who manifests himself in the form of a dog with wings, the wings being like those of a griffin. He gives knowledge of the liberal arts and inspires homicides.

Caym (also *Caim*), a demon of very high estate, being a great President. He carries a sabre, and appears in the body or form of a thrush or black-bird. Sometimes the body is that of a man, with head and wings of a bird. Supposedly once of the order of angels, he is now commander of thirty legions in the nether regions. Tells the speech of animals, and also the future.

Cerebrus (also, in another version, *Naberus*). A demon and a Marquis of the infernal empire. Stated to be strong and powerful. If he is identical with the *Nebiros* of the *Red Dragon*, his functions include that of Field-Marshal of the infernal forces. Appears with the body of a sparrow, and three heads, all of birds. He teaches the arts, and gives eloquence and friendliness. Nineteen legions of the infernal hosts are supposed to obey him.

Flauros, styled as a great general in hell, is mentioned as knowing the past, present, and future. The chief of thirty legions. Destroys the enemies of the invocant.

Forcas. His pseudonyms and alternative names are *Foras*, *Forras*, *Furcas*, and *Fourcas*. A knight and great president, *Forcas* manifests himself in the form of a vigorous man, with a long spear and beard, and white hair. He knows and will teach the virtues of all herbs and precious stones, as well as logic, aesthetics, cheiromancy, pyromancy, and rhetoric. He makes men invisible, clever, and bestows the gift of eloquence. Also among

¹ *Démonomanie des Sorciers*. Bk. IV, chap. 3

² Used by the Jews.

³ According to the *Grand Grimoire*.

his powers are the location of lost things and the discovery of treasures. Twenty-nine legions of demons are under him.

Furfur. This Count and aristocrat is sometimes seen as an angel, often as a stag, with wings. His voice is harsh, and he speaks of abstract things, upon which he will answer questions. Thunder and lightning are under his command. The commander of twenty-six legions.

Haborym (alias *Aym*, and even *Ayini*). This is the demon of fires; in the infernal hierarchy his rank is that of a Duke. He rides on a viper and has three heads—one of a serpent, the second of a man, and the third of a cat. This commander of twenty-six legions carries in his hand a lighted torch. We are told by de Plancy, that he should be identified with *Raum*, though there seems but little reason for this. He is the master of much knowledge, and will tell it.

Malphas is a great President; appearing like a crow, he will change, upon being commanded, into the semblance of human form, though continuing to speak in a hoarse voice. He is able to destroy all enemy towers and buildings, and all strongholds; gives good familiars, and is obeyed by forty legions.

Marchocias. This great Marquis obeys exorcists; though appearing in the form of a composite animal, generally resembling a wolf, he will assume human form if commanded by the magician. He belongs to the order of Dominations, is obeyed by thirty legions of the infernal armies, and is truthful and honest with those who invoke him.

Orobas, a great Prince of the infernal empire, who at first materializes in the shape of a fine horse; later he will change into human shape, upon being so ordered. He gives replies to questions about the past, present and future. He will defend the magician who invokes him from enemies, is friendly and loyal. This demon controls twenty legions.

Prufas, otherwise *Busas*. Grand Duke of the infernal empire, and commander of twenty-six legions of demons, he willingly helps the evoker, says Wierus (*co. cit.*), in whatever is asked of him.

Ronwe. Some style him *Roneve*, *Ronobe*, or *Ronove*. This great Marquis appears in the form of a monster, but teaches to those becoming friendly with him the knowledge of tongues. His command consists of nineteen cohorts of spirits.

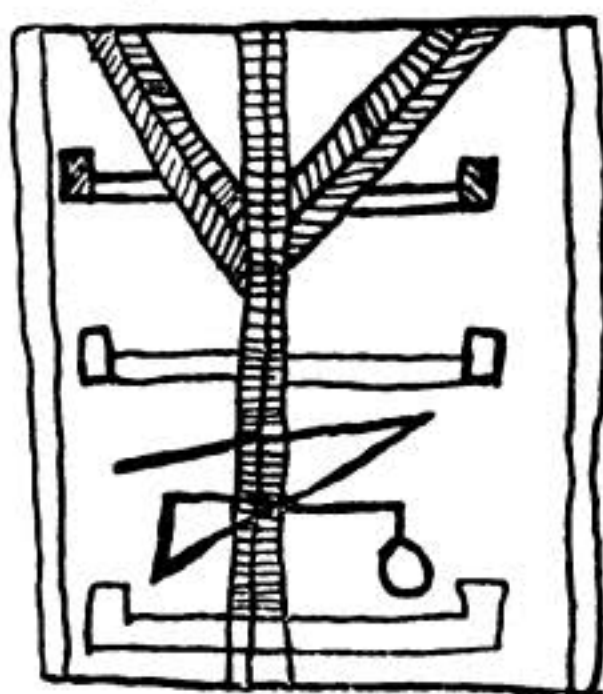
Scox (alias *Spax*, and *Shax*) is a great Marquis, and Duke. He executes all commands given to him. Indicates hidden treasures that are not guarded by evil spirits. *Scox* is the commander of thirty legions of the inferno.

Stolas, a great general of twenty-six legions, is also a High Prince. He teaches men astronomy, the properties of the planets, and the values of precious stones.

The *Theurgic Art* of the Lemegeton of Solomon, in a manuscript in the Sloane Collection at the British Museum, gives comprehensive instructions for the materialization of kings and emperors of the cardinal points.

First, instructs the Lemegeton, ascertain their form, whether airy,

terrestrial, or what; and repair to that part of the house that is in sympathy with them. There the prospective adept is told to construct a table, with the following design on the top:



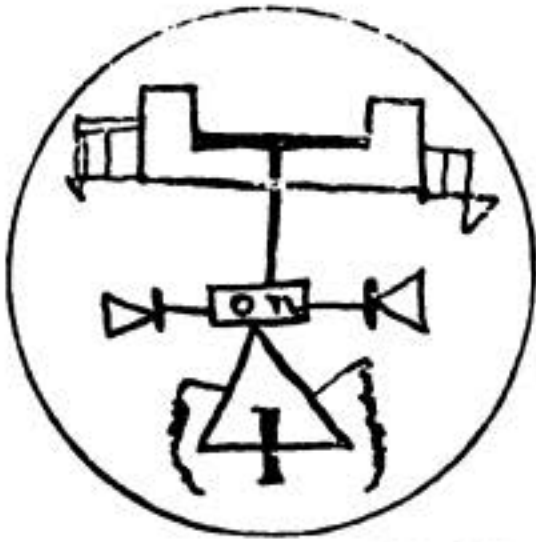
Design for Table-Top

Upon this table is to be mounted a crystal, four inches in diameter. The operator takes the seal of the spirit, and placing it on his breast, repeats the following conjuration seven times; while in each conjuration the rank, name, and place of dominion of the spirit concerned is to be inserted:

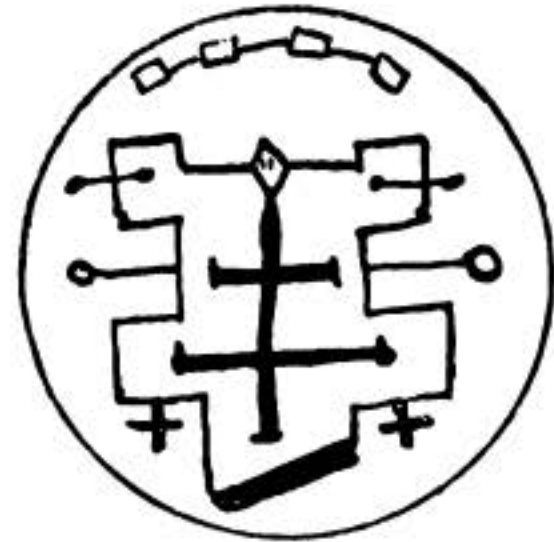
I conjure thee, thou mighty and potent (*rank and name*) who ruleth as (*rank*) in the dominion of the (*order*).

Then the appropriate spirit will appear. The emperors are: the Grand and Supreme Emperor of the North, *Demoriel*; the Grand and Supreme Emperor of the South, *Caspiel*, the Grand and Supreme Emperor of the East, *Carnefiel*; and the "Most potent and Glorious Emperor of the West", *Amenadiel*. The kings comprise: King of the North, *Rasiel*; King of the South, *Pamersiel*; King of the East, *Barniel*, and the King of the West, *Malgaras*. Although these beings are among the most powerful, and extremely important and useful, the writer continues, the operator must guard himself against the "noxious fumes of the spirits" by holding a ring in front of his face at their advent. This ring is illustrated, and we reproduce its figure herewith:

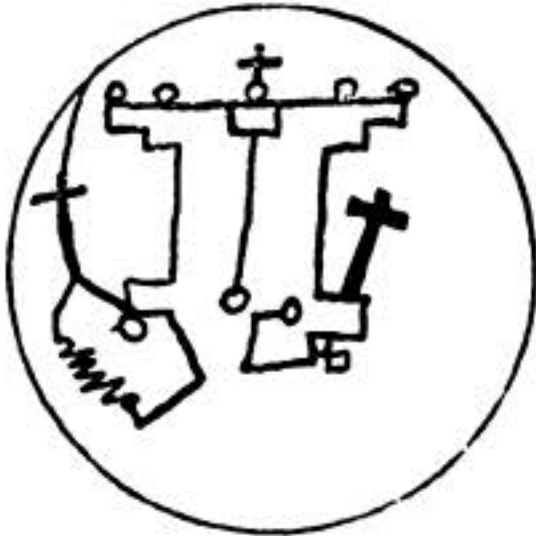




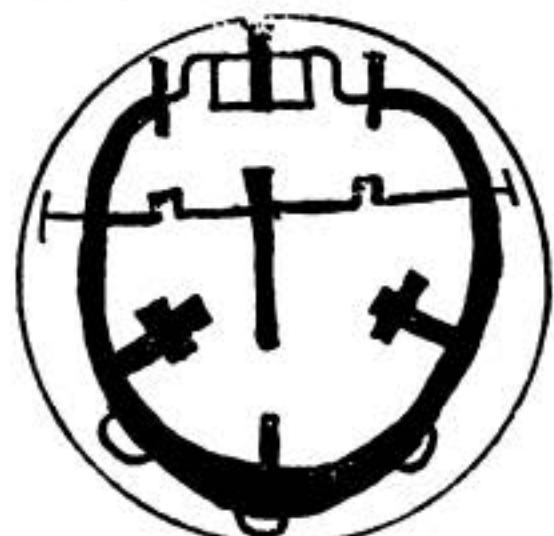
Demoriel, Emperor of the North



Caspiel, Emperor of the South



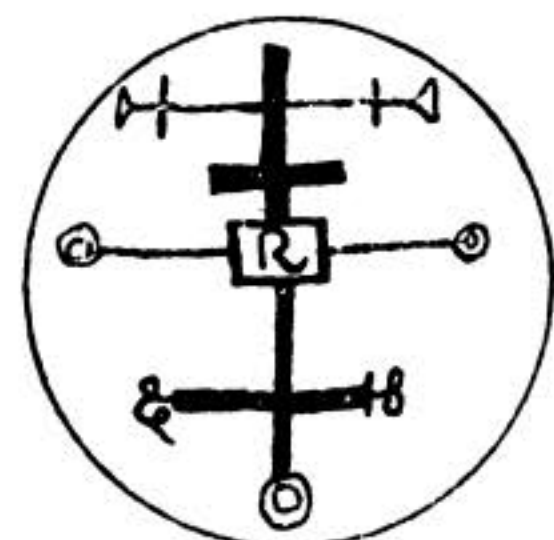
Carnefiel, Emperor of the East



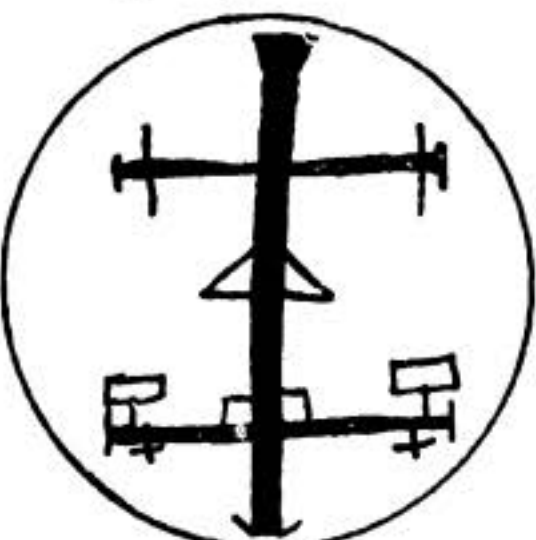
Amenadiel, Emperor of the West



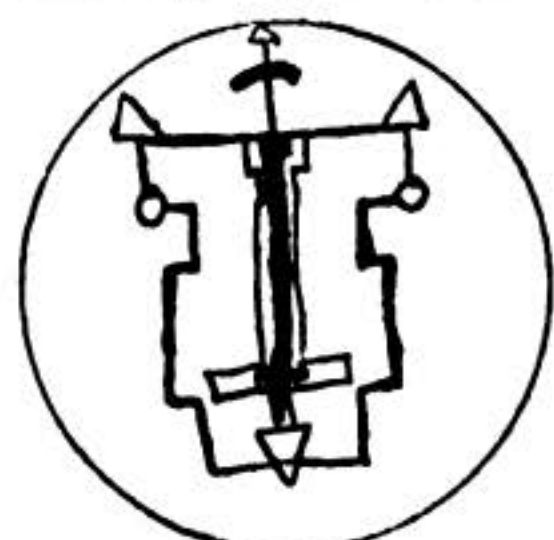
Rasiel, King of the North



Pamersiel, King of the South



Barniel, King of the East



Malgaras, King of the West

Seals of the Ruling Spirits of the Cardinal Points

We are told by the ancient occultists and authors of the *Grimoires* that another method of evoking the demons and spirits consists in calling them on certain days; for, they say, it is on these days that they are most likely

to respond. Having compiled the conjurations applicable to each day of the week, they are tabulated as follows:

CONJURATIONS FOR EACH DAY OF THE WEEK

MONDAY: to LUCIFER. This experiment is always done between the hours of eleven and twelve o'clock, and between three and four.¹ It is necessary to have coal, and chalk which has been blessed or consecrated (*q.v.*), with which to draw a circle, around which is written:

and I forbid you, Lucifer, in the name of the Blessed Trinity, to enter this circle.²



Circle to call Lucifer

Then the following formula is recited:³

I conjure thee, Lucifer, by the ineffable Names ON, ALPHA, YA, REY, SOL, MESSIAS, INGODUM, that thou comest to do, without harming me — (the command is then described.)

TUESDAY: to NAMBROTH. This is done at night, from nine to ten o'clock, and to *Nambroth* is to be given the first stone that one finds, to be received by him with dignity and honour. The procedure is as that for Monday, writing around the circle:

Obey me, Nambroth, Obey me, by the Name that thou knowest.

This special formula is then to be recited:

I conjure thee, Nambroth, and command thee, by all the Names by which thou canst be made to do (such and such a thing—name it). . . .

WEDNESDAY: to ASTAROTH. This is to be done at night, between the

¹ Certain versions of the *Grimoire* attributed to Pope Honorius say that the operator should have a mouse to give to Lucifer when he comes. He is also, it adds, to wear the Robe of the Art, an alb and a surplice, and must be provided with holy water.

² The following variation of wording exists in another source: "I forbid thee, Lucifer, by the Name that thou knowest, to enter into this circle."

³ A variation, given in *Ibid, idem*, says: "The conjuration is to be said in a lively manner, like a master ordering a servant, with all sorts of menaces, and is as follows:

*Lucifer, OUYAR CHAMERON ALISEON MANDOUSIN PREMY ORIET NAYDRUS ESMONY
EPARINESONT ESTIOT DUMOSSON DANOCHAR CASMIEL HAYRAS FABELLERONTHON
SODIRNO PEATHAM Venite (come) Lucifer. Amen.*"

hours of 10 and 11 p.m. He is conjured to obtain the good graces of princes and others in power. Round the circle is written :

Come, Astaroth, Come, Astaroth, Come, Astaroth.

After writing this, and getting inside the circle, this conjuration should be repeated :

I confine thee, Astaroth, wicked spirit, by the words and the attributes of God.



Circle for Conjuration of Astaroth

THURSDAY : to **ACHAM**. The time is at night, from three to four o'clock. He comes in the form of a king. To him must be given a piece of bread when one wishes him to go. On the outside of the circle is to be written :

By the Holy God, Nasim, 7.7., H.M.A.

Then comes the recitation of the formula which follows :¹

I conjure thee, Acham; I command thee by the Kingdom of God; Act, I adjure thee.

FRIDAY : to **BECHET**. The time should be at night, between 11 and 12 p.m. A nut is given to this spirit when he appears. In the outer ring of the circle is written, as in the first experiment :

Come, Bechet; Come, Bechet; Come, Bechet.

Then follows this conjuration :

I confine thee, Bechet; I constrain thee to come to me; I conjure thee afresh to do as quickly as possible this: . . . (here the command is to be given).

SATURDAY : to **NABAM**. The process should be held at night; between the hours of eleven and twelve. When he comes, he is to be given some burned bread, and may be asked anything. To be written within the circle :

¹ The following variation of the conjuration is given elsewhere (*op. cit.*, *supra*) :

ASTAROTH ✠ ADOR ✠ CAMESO ✠ VALUERITUF ✠ MARESO ✠ LODIR ✠ CADOMIR
✠ ALUIEL ✠ CALMISO ✠ TELY ✠ PLEORIM ✠ VIORDY ✠ CUREVIORBAS ✠
CAMERON ✠ VESTURIEL ✠ VULNAVJ ✠ BENZ ✠ Meus Calmiron ✠ NOARD ✠
NEACHENIBRANBOCALEUODIUM ✠ BRAZO ✠ TABRASOL ✠ Come, Astaroth, ✠
Amen.

Enter not, Naban, Enter not, Naban, enter not, Naban.

The actual conjuration of Naban follows:

I conjure thee, Naban, in the name of Satan, in the name of Belzebuth, in the name of Astaroth, and in the name of all the spirits.

SUNDAY: to AQUIEL. The time is at night from 12 to 1 a.m. He will demand a hair from your head, says the sage; give him one from a fox, and he will take it. Write in the circle: "Come Aquiel, Come Aquiel, Come Aquiel." Recite: "I conjure thee, Aquiel, by all the names written in this book, that without delay thou shalt come here ready to obey me."

Victor Hugo, in *Toilers of the Sea*, differs from the *Grand Grimoire* in his catalogue of the foreign Ambassadors of the nether regions, and their posts. It seems that these gentlemen do not all stay permanently at one centre, for in Hugo we find Belphegor still in France, Hutgin in Italy. Belial has moved to Turkey, Tharung (Thamoz) and Martinet remain in Spain and Switzerland.

The chief officers of the Devil are catalogued in *Doctor Faustus* (Part I) as being nine in number: Lucifer, Beelzebus, Astaroth, Zathanas, Anubis, Dithgranus, Drachus, Belial, and Ketele. Milton adds Peor—or Chemos—Ballim, Dagon, Rimmon, Osiris, Isis, and Orus to the well-known quadrumvirate of Satan, Moloch, Belial, and Mammon. But in Dante an extraordinary collection of demons appear, whose names are formidable enough: Scarmiglione, Alichino, Calcabrina, Caynazzo, Barbaraccia, Libicocco, Dragnignazzo, Ciriato-Sannuto, Graffigane, Farfarello, and Rubicante.

Le Loyer tells us that devils generally show themselves on the night between Friday and Saturday, or at noon. Bodin, that illustrious and indefatigable demonographer, in agreeing with this statement, says that they are more likely to appear at night than in the day.

Many demonologists claim that devils or demons, when they do manifest themselves, invariably do so in a disproportionate and unpleasant shape. "For instance," observes Le Loyer, remarking upon the *Lamiae*, "very black, extremely big, or very little; if that of a woman, that instead of feet, 'twill have dragons' heads." It is also said that these creatures possess the remarkable capacity of transforming themselves, instantaneously, into a very wide variety of animal shapes; while it is reported that such demons have been known to turn into inanimate objects at will. Elms, oaks, rivers, dogs, and birds which predict future events, straws and even a mass of gold, are the shapes into which demons have transformed themselves. About the only shapes in which they do not manifest themselves are those of doves, sheep, or lambs.¹

The *Histoire de M. Oufle* states that² the "terrestrial demons" are the greatest of liars, affirming that the Chaldeans believed this to be due to their distance from the knowledge of divine things. This theory assumes

¹ Del Rio: *Disquis. Mag.*, p. 304.

² P. 187.

that the spirits inhabiting the earth are the most ignorant, since the earth is the farthest thing from heaven.¹

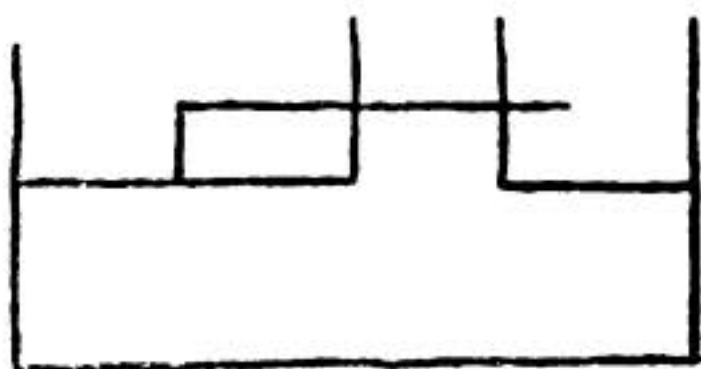
Some of the spirits are termed gnomes, and are reputed to be greatly attached to the fair sex. They are likewise credited with being the guardians of treasures (compare the "crock of gold" legends), and to transmute gold into lead. The writer of the Grimoire entitled the *Solid Treasures of the Little Albert* concurs with this view (p. 73).

This lesser hierarchy of inferior spirits reckons in its ranks the Sylphs—creatures of the air, capable of putting demons to flight. The powerful name NEHMAMIAH is the instrument of this useful power. The Nymphs or Undines, who have their being in the water, of which they are composed,² are the second of the class of elemental spirits; third are the Salamanders, who are made of fire. Ogres and fairies are terrestrial beings like the gnomes, and seem to exist in the mythologies and folk-tales of most lands.

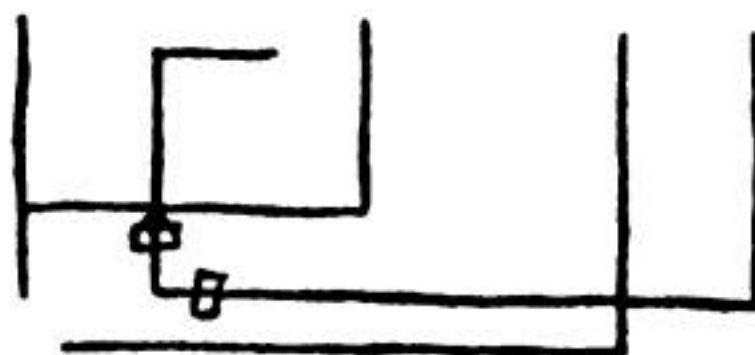
Another series of supernatural beings is described, and their signs illustrated in the *Arbatel of Magic*,³ which has received very little attention from the occultists of today. The reason for this is probably that its claims and enunciations of magic do not easily reconcile with the other Grimoires. The exegetists would be hard put indeed to include the *Nine Tomes* (of which only one is extant) in the carefully organized lore of modern thaumaturgy.

The whole universe, says this book, is divided into Olympic sections, of which each Olympic Spirit has a share, and over which he has power.

The first of the seven Olympic Spirits is ARATRON, who governs all those things which are ascribed to the planet Saturn. He can convert anything into stone in a moment, convert treasures into coals, and transform coals into treasure. He gives Familiars with the "definite power". He also teaches alchemy, magic, and medicine, can cause one to become invisible. The barren he makes fruitful, and bestows long life. He is to be invoked on Saturday, the day of Saturn, with his character:



The Character of *Aratron*



The Character of *Bethor*

Bethor governs all things that are ascribed to Jupiter; and forty-two Olympic regions are under him. "He that is dignified by his character, he raiseth to very great dignities." He will obtain for the magician treasures. He reconciles the spirits of the air, so that they may give true answers. He prolongs life to seven hundred years, "if God wills it".

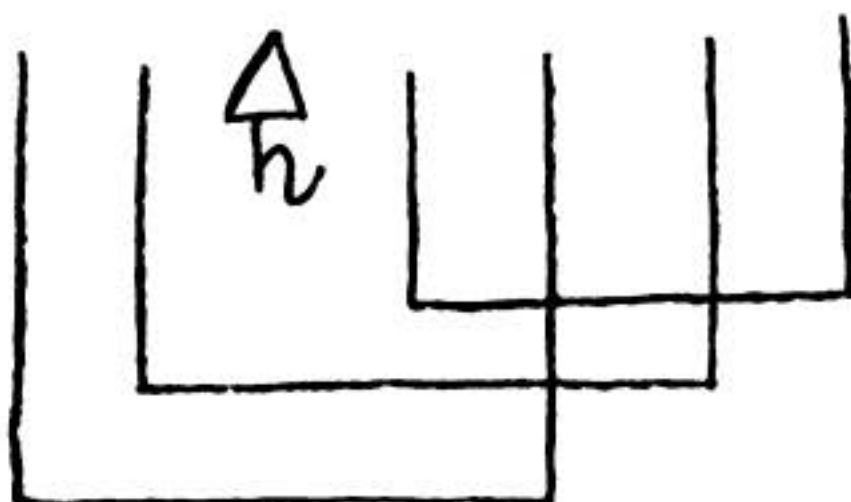
Phalec (or *Phaleg*), the third Spirit, is commander of thirty-five

¹ *Petit Albert*, p. 73.

² *Cont. de Gablis*, pp. 33-4.

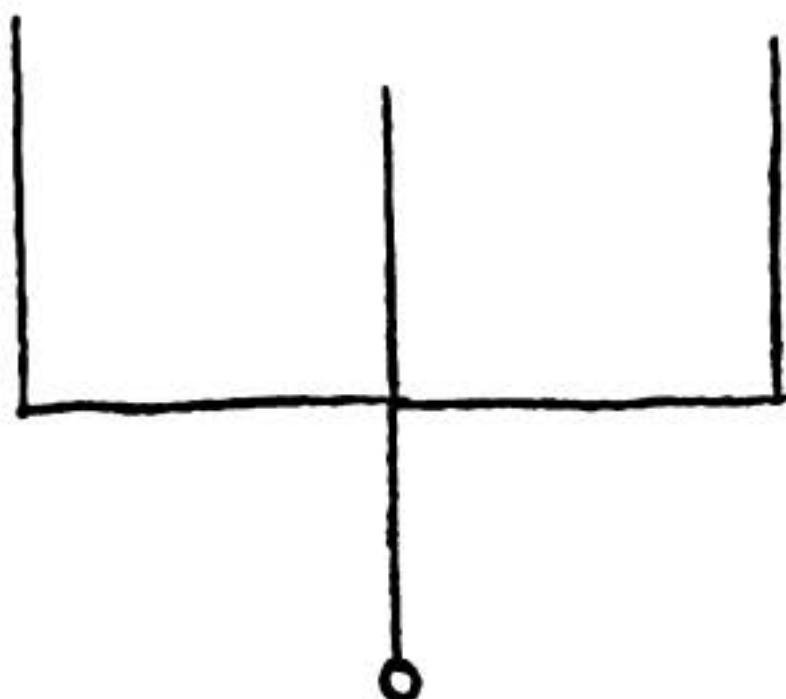
³ *De Magia Veterum* (*Arbatel*). Basel, 1575.

regions, and the ruler of those things that are attributed to the planet Mars. He raises people to great honours in warlike affairs.



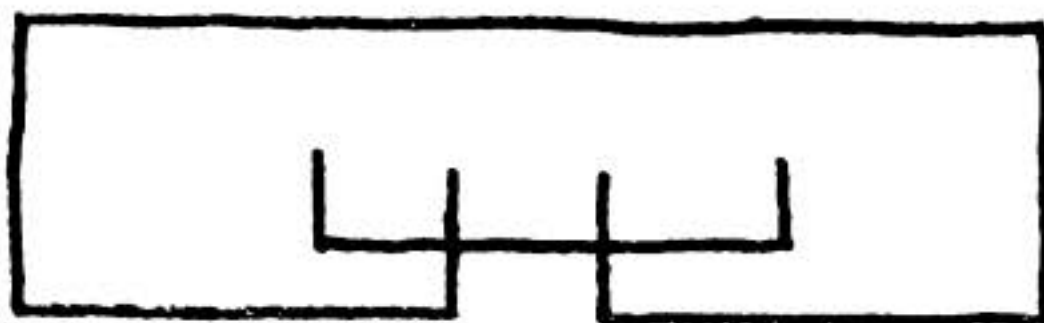
The Character of *Phalec*

Och, the fourth Olympic Spirit, governs all those things attributed to the Sun; presides over twenty-eight Olympic regions. He gives six hundred years of perfect health; bestows great wisdom and gives the most excellent spirits. He teaches the perfect art of medicine; and will convert all things into the purest gold and the most perfect of precious gems. He gives gold, and a purse full of gold. The person dignified with the character of *Och* he makes to be worshipped as a deity, by the kings of the whole world.



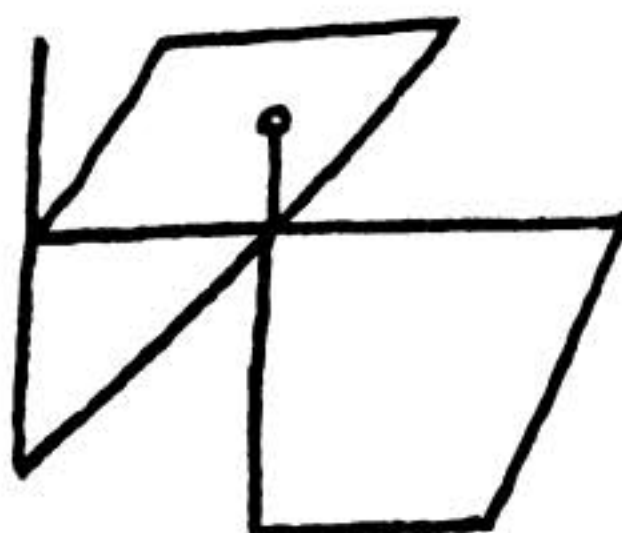
The Character of *Och*

Hagith, the fifth Spirit, "governeth venerous things". He that is dignified with his character, says the *Arbatel*, he makes very fair, and endows him with all beauty. He converts gold into copper, and copper into gold, in a moment. He gives spirits, that faithfully serve those under whose command they are. Venus is the sign of this Spirit, and his command extends over thirty-five regions.



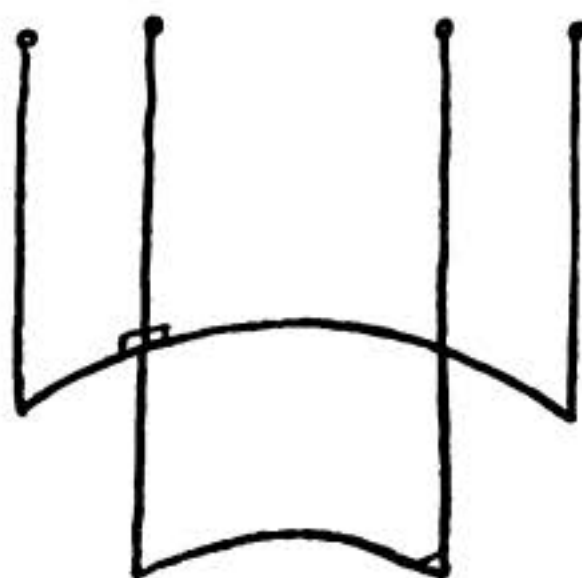
The Character of *Hagith*

Ophiel is the sixth of the Olympic Spirits; the governor of all things attributed to the planet Mercury, he rules also fourteen olympic regions. He teaches the arts and alchemy. This commander of 100,000 legions also gives familiar spirits.



The Character of *Ophiel*

All things attributed to the Moon are under the jurisdiction of *Phul*, the seventh and last of the great Olympic Spirits. Seven parts of the universe are under him. He changes all metals into silver: not only in word, but in deed as well, reports the *Arbatel*. He heals the dropsy, grants the operator spirits of the water, who serve men in a corporeal form, and increases the length of human life to three hundred years.



The Character of *Phul*

The method of summoning these valuable spirits is given by the English translator of the *Arbatel*, in the edition of 1655. Under each of these supreme rulers come hordes and legions of lesser spirits, servants, and all manner of subordinates. In order to invoke one of the Seven, however, the method is to select the spirit, and commence the operation in the day and the hour of the planet to which he corresponds, and repeat this invocation:

The Invocation:

O eternal and all-powerful Lord, who has caused the whole creation to praise and honour thee, and for the salvation of mankind, I entreat thee to send thy spirit (name of the spirit involved), of the (name of planet) creation, so that he may teach me those things which I desire to ask him

(or whatever is desired that the spirit do). Not my will, but thine, through Jesus Christ, Thine only-begotten Son, our Lord. AMEN.

At this, according to this Grimoire, the Spirit should appear, and should be interrogated as planned. When it is desired that the Spirit should go, he should be given the Licence to Depart. In the case of a Familiar Spirit, that is, a spirit attached to the invocant or magician for the purpose of serving him, the Licence is not necessary, for the Familiar remains almost all the time with his master, in one form or another.

The Licence to Depart:¹

Since thou hast come, and answered my questions, and come in peace, and with gentleness, I render thanks unto God, in whose Name thou camest. Thou may now depart to thine own sphere, in peace; but thou shalt return again unto me, upon my calling upon thee by thy name, or by thy order, or by thy office; all of which have been given to thee by thy Creator. AMEN.

Then the invocant recites the following piece:

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God. For God is in Heaven and thou art upon earth, therefore, let thy words be few. For a dream cometh through the multitude of business, and a fool's voice is known through a multitude of words.

The Spirit will then depart in peace, to be called again at the will of the operator.

Having examined the names, signs, functions, and orders of many of the demons and other spirits, together with the invocation of the Olympic Spirits, we may examine the method of conjuration given in the 1665 edition of the *Discoverie of Witchcraft*, by Reginald Scot.

The Times for binding spirits:

Maymon, King of the East, *Gorsou*, King of the South, *Zimmar*, King of the North, and *Goap*, King and Prince of the West, says Scot, may be bound from the third hour until noon, and from the ninth hour until the evening. Marquesses may be bound from the "ninth hour until compline, and from compline till the end of the daie".

Dukes may be bound from the first hour until noon; but, adds this writer, "cleare wether is to observed". Prelates may not be bound in any hour of the day, except the King, "whom he obeith, be invocated; nor in the shutting of the evening". Counts and earls may be bound in any hour of the day, and in deserted woods and fields.

¹ Another writer, treating of the Licence to Depart, emphasizes its importance and necessity: "because the Evil Forces will be only too glad to revenge themselves on the operator, for having disturbed them, should he incautiously quit the Circle without having previously sent them away".—Introduction to *The Book of Sacred Magic of Abramelin the Sage*, 1458, edition of 1898 (Mathers), xxxvii.



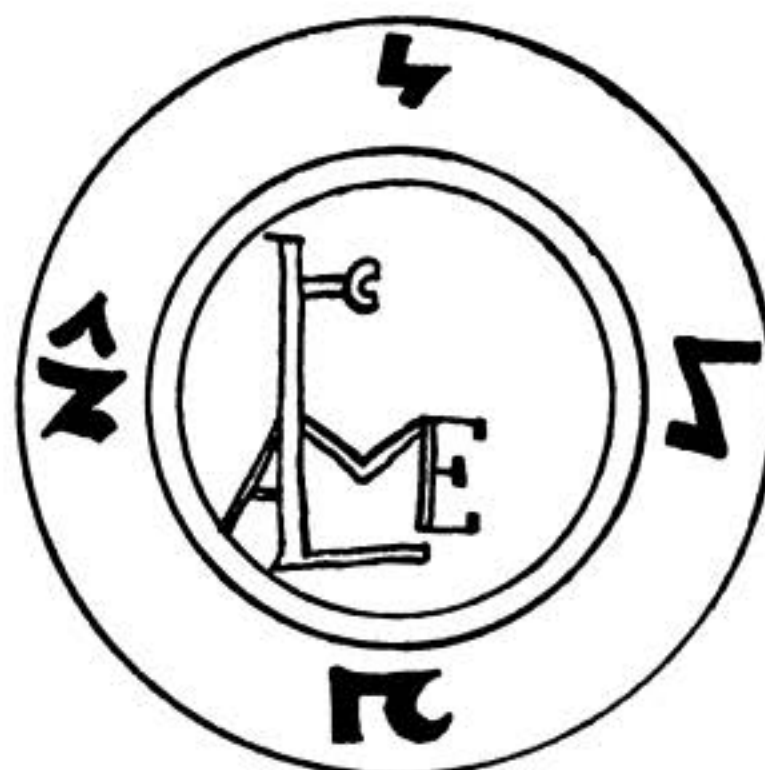
Pentacle to attract love
to the possessor



Pentacle to ensure the favours
of good Spirits



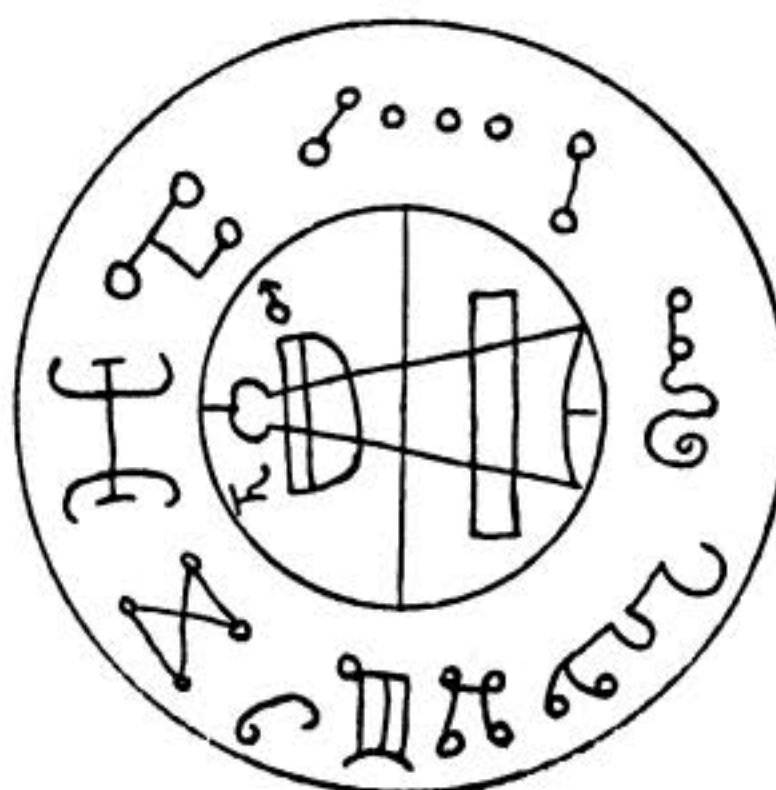
Pentacle of Machiel



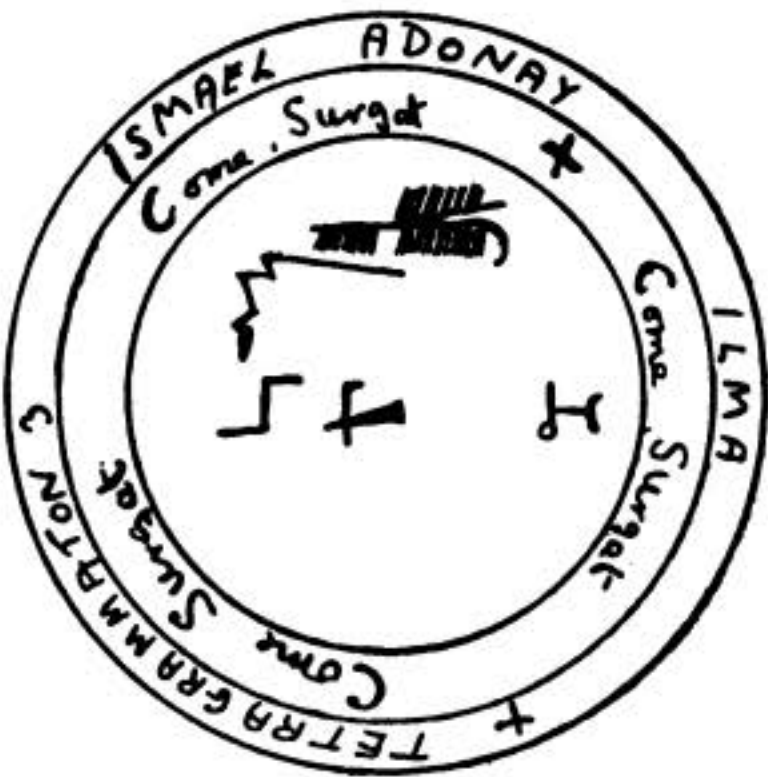
Pentacle of Limoch



Charm for Good Spirits



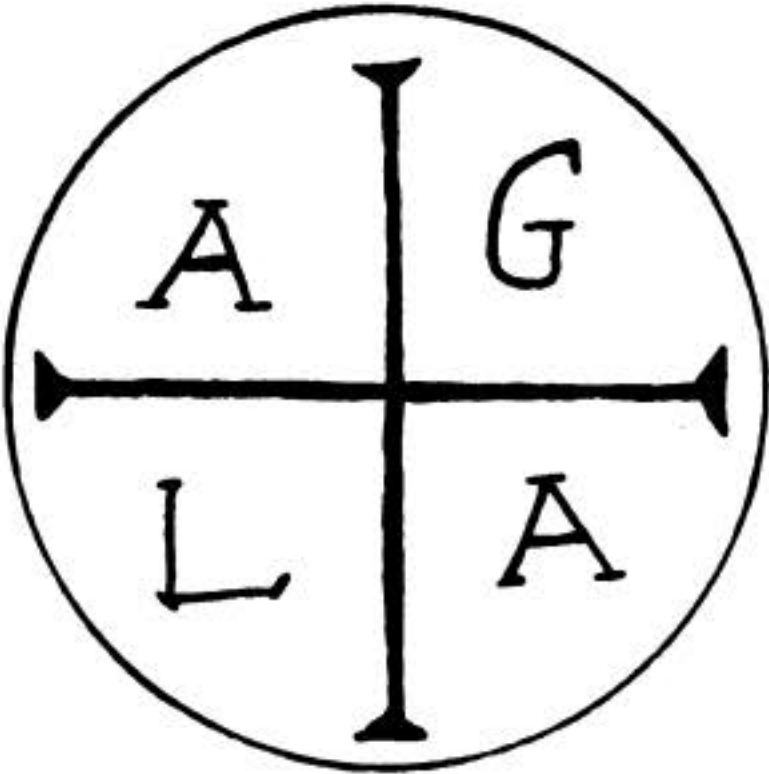
Secret Seal of Solomon



The Circle of Surgat



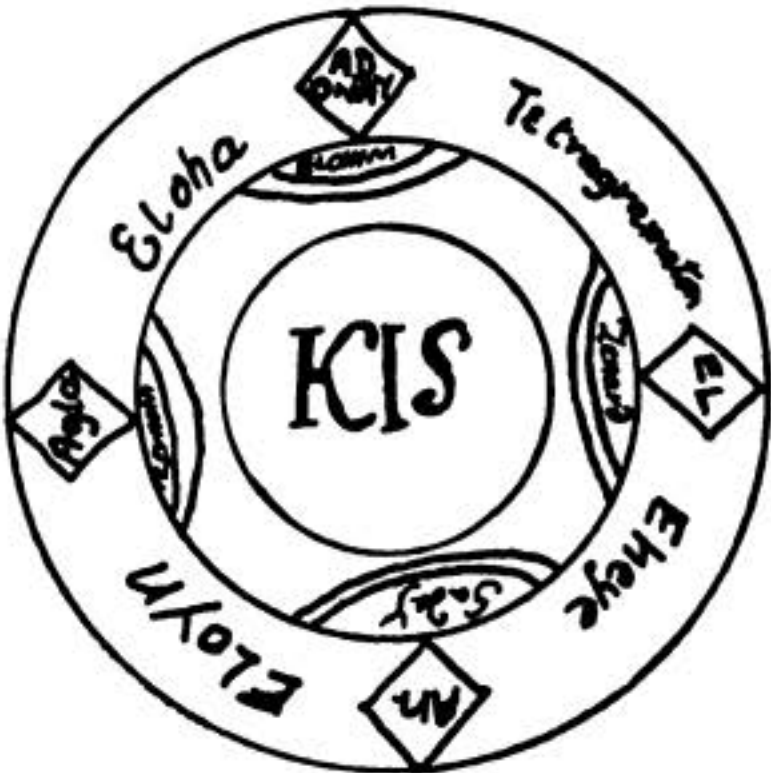
The Circle of Silcharde



This circle, says a Grimoire, inscribed on a plate and stuck to the wall by means of a knife thrust through the centre of the cross, turns with the wind, and causes tempests to pass. Mariners are said to have used it, while "some lords of Moravia fix it above their houses for this purpose to effect"



A Magic Circle



A Magic Circle

The Conjuratiō :

"When you will have anie spirit," says the *Discoverie*, "you must know his name and office; you must also fast, and be clean from all pollution 3 or 4 daies before." In this case, the spirit will be more obedient. A circle is to be made, and the spirit called with great intensity; and, while a ring is held in the hand, the operator's own name is to be repeated. The names of his companions, likewise, are to be repeated. We are told that the magician must always have such a companion with him. When the following prayer is recited no spirit will be harmful, and "your purpose shall take effect":

In the name of Our Lord Jesus Christ the father and the sonne and the Holie-Ghost holie trinity and inseperable unity; I call upon thee, that thou maiest be my salvation and defense, and the protection of my bodie and my soule, and of all my goods, through the virtue of thy holie cross, and through the virtue of thy passion, I beseech thee, O Lord Jesus Christ, by the merits of thy blessed Mother S. Marie, and of all thy saints, that thou give me grace and divine power over all the wicked spirits; so that which of them soever I doo call by name, they may come by and by from everie coast, and accomplish my will. That they neither be hurtfull nor fearfull unto me, but rather obedient and diligent about me. And through thy virtue straightlie commanding them, let them fulfil my commands. Amen.

Then follows a long prayer:

Holie, Holie, Holie, Lord God of Sabboth, which wilt come to judge the quick and the dead, thou which art Alpha and Omega, first and last, King of Kings, and Lord of Lords, IOTH, AGLANABRATH, EL, ABIEL, ANATHIEL, AMAZIM, SEDOMEL, GAYES, HELI, MESSIAS, TOLIMI, ELIAS, ISCHIRO, ATHANATOS, IMAS. By these thy holie names and by all others, I doo call upon thee, and beseech thee, O Lord Jesus Christ, by thy nativite and baptisme, by thy crosse and passion, by thine ascension, and by the comming of the Holie-Ghost, by the bitterness of thy soul when it departed from thy bodie, by thy five wounds, by the bloud and water which went out of thy bodie, by thy virtue, by the sacrament which thou gavest thy disciples the daie before thou sufferdest, by the holy trinitie, and by the inseperable unitie, by blessed Marie, thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which were made in thine honour, I doo worship and beseech thee, I bless and desire thee, to accept these praiers, conjurations and words of my mouth, which I will use.

I require thee, O Lord Jesus Christ, that thou give thy virtue and power over all thine angels which were throwne downe from heaven to deceive mankind, to draw them to me, to tie and bind them, and also to loose them, to gather them together before me, and to command them to doo all that they can, and that by no meanes they contemne my voice, or the words of my mouth. But that they obeie me and my saiengs, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee, ADONAY, AMAY, HORTA, VEGEDORA, MITAI, HEL, SURANAT, YSION, YSESY, and by all thy holie names, and by all thine holie he saints and she

saints, by all thine angels and archangels, powers, denominations and vertues, and by that name that Salomon did bind the divils, and shut them up, ELRACH, EBANHER, AGLE, GOTH, IOTH, OTHIE, VENOCHE, NABRAT, and by all these holie names which are written in this booke, and by the vertues of them all, that thou enable me to congregate all thy spirits throwne downe from Heaven, that they may give me a true answer of all my demands, and that they satisfy all my requests, without the hurt of my bodie or soule, or any thing that is mine, through Our Lord Jesus Christ thy sonne, which liveth and reigneth with thee in the unitie of the Holie-Ghost, one God, world without end.

O father Omnipotent, O wise sonne, O Holie-Ghost, the searcher of hearts, O you three persons, one true godhead in substance, which didst spare ADAM and EVE in their sins; and O, thou sonne, which diedst for their sinnes a most filthie death, sustaining it upon the holie crosse; O those most merciful, when I fly unto thy mercie, and beseech thee by all the means I can, by these the holie names of thy sonne; to wit, Alpha and Omega, and all other his names, grant me thy vertue and power, that I may be able to cite before me thy spirits which were throwne downe from heaven, and that they may speak with me, and dispatch by without delaie, and with a good will, and without the hurt of my bodie, soule or goods, &c.; as is conteined in the booke called *Annuluo Salomonis*.

O great and eternall vertue of the highest, which through disposition, these being called to judgement, VAICHEON, STIMULAMATON, ESPHARES, TETRAGRAMMATON, OLIORAM, CRYON, ESYTION, EXISTION, ERIONA, ONELA, BRASIM, NOYM, MESSIAS, SOTER, EMANUEL, SABBOTH, ADONAY, I worship thee, I invoke thee, I implore thee with all the strength of my mind, that by thee, my present praies, consecrations and conjurations be halowed: and wheresoever wicked spirits are called, in the vertue of thy names, they may come together from everie coast, and diligentlie fulfill the will of me the exorcist. FIAT, FIAT, FIAT, Amen.

The *Grand Grimoire* gives a whole process for the conjuration of Lucifuge, including the apparatus needed, the composition of the Grand Circle, and the dialogue between the karcist and the demon. The way in which this experiment is effected is that the operator is to take an *ématille*¹ stone, the skin of a kid, and two vervain (verbena) crowns. Also to be carried are two candlesticks, and two wax candles made of virgin wax, by a virgin girl, which must have been blessed. Two new flints with tinder to light a fire, half a bottle of brandy, and a small amount of blessed incense, some camphor, and four nails which have been used to nail the coffin of a dead child.

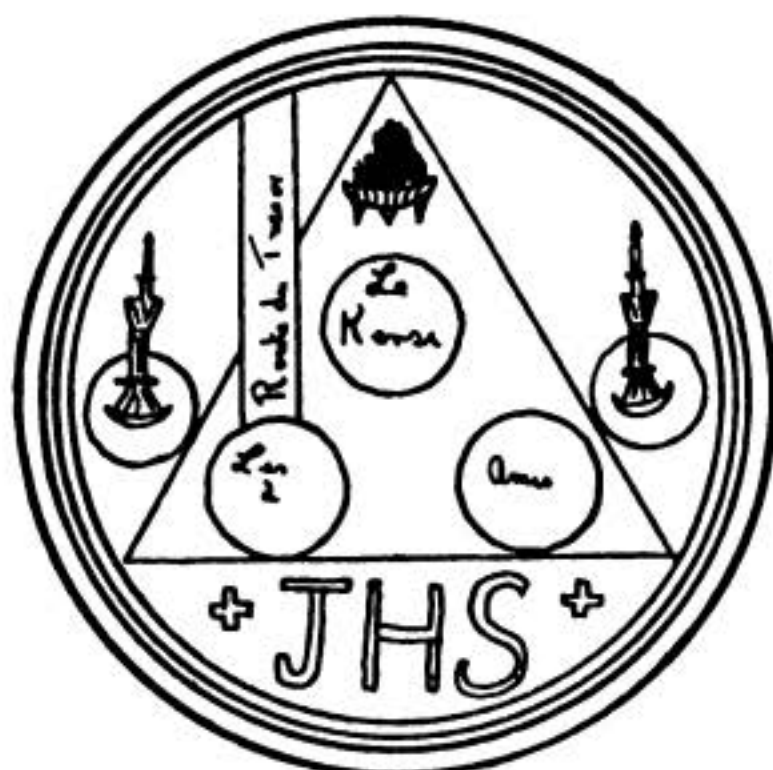
The magician must then journey to the place where the work is to be done, and there trace the Grand Cabbalistic Circle in the following manner:

Composition of the Grand Cabbalistic Circle:

A circle is made with the skin of a kid, which is to be nailed with the four nails. Inside the circle a triangle is to be traced with the *ématille*

¹ Bloodstone.

stone; and, starting from the eastern side, trace with this stone a large *A*, a small *e*, a small *a* and a small *y* (some versions say the last should be a small *j*). Then trace the name of Jesus between two crosses, thus: JHS. This is to protect the karcist from attack by the spirits from behind, observes the Grimoire.



The Circle and Triangle of Pacts used in calling Lucifuge Rofocale

After this, the karcist and his companions may enter the triangle, without taking the least notice of any noise, however terrible it may be. The two candlesticks, with the two wreaths or crown of verbenas, are to be placed to the right and left of the interior circle. This done, the two candles are lighted, and a new urn or vessel placed in front of the operator, filled with willow charcoal which has been burned the same day.

The fire in this brazier is then lighted by the karcist, throwing a part of the brandy therein, together with a piece of the incense and camphor. Care should be taken to reserve some of these materials for the purpose of keeping the fire burning. All the foregoing having been performed very precisely, the following oblation is made:

I present thee, O great Adonay, this incense as the most pure; similarly, I present thee this charcoal, as coming from the lightest of woods. I make this offering, O great and powerful Adonay, Eloim, Ariel and Jehovam, with all my soul and heart. Deign, O great Adonay, to receive them as acceptable. Amen.

Great care should be exercised that the magician and his assistants have no impure (i.e., base or alloyed) metal upon them. They should have a coin of gold or silver, which is to be thrown to the spirit as soon as he manifests himself before the circle. While he is picking up the coin, the chief operator is to begin the following recitation without fear. Only one person is to speak; even if the demon asks the others any question, the yare to remain silent. The coin is to be folded into a piece of paper; in this way,

the spirit will be unable to do the magicians any ill. Fortifying himself, the karcist then renders this prayer:

Confession of Faith:

O great living God, in one and the same person the Father the Son, and the Holy Spirit, I adore you with the deepest humility, and I submit to your holy protection with great belief. I believe, with the most sincere faith, that you are my Creator, my Benefactor, my Sustainer, and my Master, and I have no other desire than that I should belong to you through the whole of eternity. Amen.

Supplication:

O great and living God, who created man that he should be happy in this life; who has furnished all things for his needs, and who has said that all things should be under the will of man, and will not permit that the rebellious spirits should possess the treasures that have been formed for our needs in the world. Grant me, O Great God, the power to dispose of them by the fearful and terrible words of the Clavicle, ADONAY, ARIEL, JEHOVAM, TAGLA. Amen.

During this time the Grimoire emphasizes that the fire must be kept burning well; for this purpose, the bottle of brandy is used. After throwing more camphor and incense into the flames, the karcist says the prayer of oblation:

Prayer of Oblation:

I offer thee this incense, as the purest that I have been able to find, O Great Adonay, ELOIM, ARIEL and JEHOVAM. Deign to receive it as acceptable O Great ADONAY; be favourable to me in thy Power, and make me successful in this great enterprise. Amen.

After the prayers, Lucifer is called directly:

Calling of Lucifer:

Emperor Lucifer, Prince and Master of the rebel spirits, I pray thee to leave thy abode, in whichever part of the world it may be: to come and to speak with me. I command and conjure thee in the name of the Great Living God, the Father, the Son and the Holy Spirit, to come without making an evil smell; to answer in a loud and intelligible voice, article by article, concerning what I ask thee; failing which thou shalt be constrained by the power of the Great Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, and by all the other higher spirits, who will constrain thee in spite of thyself. Come, Come (*Venite, Venite*), Submirillitor Lucifuge, or thou shalt be eternally tortured by the Great power of this Thundering Wand.

It will be noticed that this invocation shows that the karcist has brought with him the famous Blasting or Thundering Wand, whose manufacture was described in the first chapter of this present work. The Grimoire continues that the spirit must surely appear after this oration. If he does not, the second call to Lucifer must be pronounced:

Second Conjuratation of Lucifer :

I command and oblige thee, Emperor Lucifer, by the writ of the Great Living God, and by the power of Emmanuel, his only Son, being your master and mine, and by the power of his blood, which he has shed for the purpose of redeeming all mankind ; I command thee to come here, leaving thy abode, and I vow that more than a quarter of an hour I shall not give thee—and then I shall strike thee with this fearful Thundering Wand. Amen.



Lucifuge Rofocale bringing Treasure (From the *Grand Grimoire*)

The magicians should then wait for the prescribed period of fifteen minutes, in complete silence, and feeding the flames as already described, expect the materialization of Lucifuge. Should he not appear, the chief karcist will then utter the fateful words:¹

Third Conjuratation of Lucifer :

I adjure thee, Lucifer, by the strong and living God, by his Son, and by the Holy Spirit, and by the power of grand Adonay, Eloim, Ariel and Jehovam, to appear instantly, or to send me thy messenger Astarot, forcing thee to leave thy abode, in whatever part of the world it may be, and warning thee that, if thou dost not appear before me now, I will smite thee and all thy race with this Thundering Wand of the Grand Adonay, Eloim, Ariel and Jehovam.

If the spirit fails to appear, resumes the commentator, plunge the end of the rod into the flames and repeat the great conjuration :

Great Conjuratation :

I conjure thee, O spirit, to appear instantly, by the power of the Great Adonay, by Eloim, by Ariel, by Jehowa, by Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios, Pithona, Magots, Silphae, Cabost,

¹ The *Grand Grimoire*, p. 31.

Salamandrae, Tabots, Gnomos, Terras, Goelis, Godens, Gingua, Janua, Etitumos, Zariatnamik.

This conjuration is to be repeated twice. After this, the spirit will be sure to reply, saying:

Spirit:

I am here, what do you want of me? Why do you disturb my repose? Smite me no more with that terrible Wand.—LUCIFUGE ROFOCALE.

To which the karcist replies:

Karcist:

Hadst thou appeared when I first called thee, I should have not smitten thee. Know that if thou dost not accede to my request, I am determined to torment thee for ever.—SOLOMON.

And the following dialogue takes place:

Lucifuge:

Torment me no further; tell me what you require of me.

—LUCIFUGE ROFOCALE.

Karcist:

I demand that thou shalt communicate with me twice every night of the week; either with me or with anyone who holds my present book, which thou wilt approve and sign. I give thee the opportunity of choosing the hours, let them be those most convenient, if thou dost not approve of those indicated here,

Monday, at nine o'clock and midnight;

Tuesday, ten p.m. and one a.m.;

Wednesday, at eleven and two;

Thursday, at eight and ten;

Friday, at seven p.m. and midnight;

Saturday, at nine and eleven at night.

I further command thee to surrender to me all treasure that is nearby, and I promise thee as thy reward the first piece of gold or silver that I touch on the first day of each month. These are my demands.—SOLOMON.

Lucifuge:

I cannot agree to your conditions; unless you promise to give yourself to me in fifty years to do with your body and soul as I please.

—LUCIFUGE ROFOCALE.

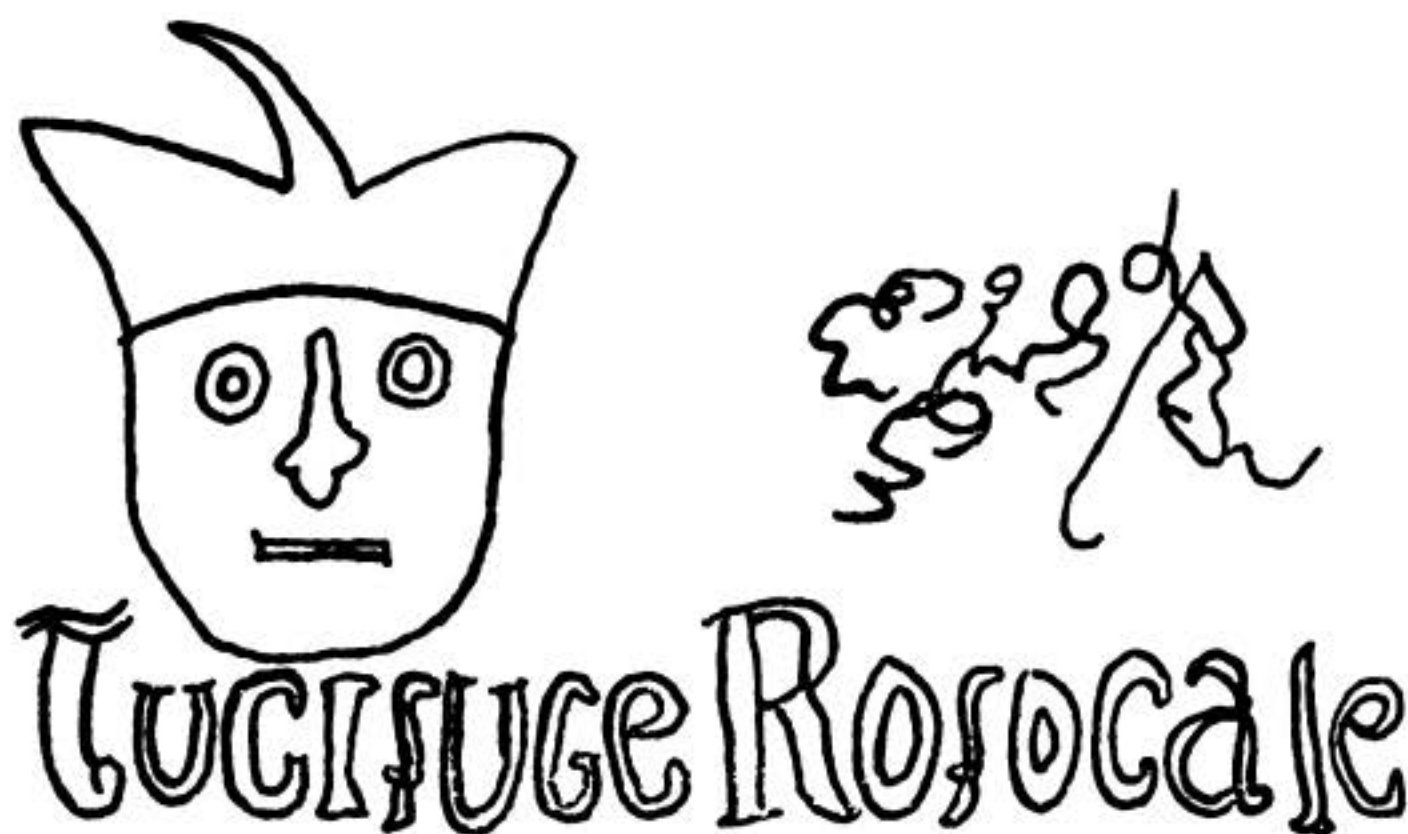
The karcist will then plunge the Wand into the fire, and repeat the Grand Conjuration (the Great Conjuration), until the spirit submits to him:

Lucifuge:

Hit me no more, I promise to do what you ask, twice on each night of the week, on:

Monday, ten and midnight;
 Tuesday, at eleven p.m. and one a.m.;
 Wednesday, midnight and two;
 Thursday, at eight and eleven;
 Friday, at nine and midnight;
 Saturday, at ten p.m. and one a.m.

I approve your book, and give you my true signature, on a parchment which you must attach to the end and use when needed. I agree to appear before you at your call, when you hold the book and the wand, and in the circle, say the word *Rofocale*. I also promise to have friendly commerce with those who hold your book, in which is my true signature, only if they invoke me, according to rule, on the first occasion. I further agree to deliver to you the treasure that you require provided that you keep the secret for ever, and if you are charitable to the poor, and give me a piece of gold or silver on the first day of each month. If you fail, you are mine for ever.—*LUCIFUGE ROFOCALE*.



Picture, Sign, and Signature of *Lucifuge Rofocale*

Karcist :

I agree to thy request.—*SOLOMON*.

Thus ends the conjuration of the Emperor Lucifer, and the best method, according to the *Grimoires*, of making him obey. Later we shall examine another encounter with this gentleman: though, unfortunately, the alternative method involves handing over the karcist, body and soul, after a specified number of years in return for treasure.

The Incubi and Succubi :

The time has now come for the investigation of the extraordinary creatures called the *Incubi* and *Succubi*. The definition of these beings is somewhat difficult, for occult and lay opinion alike differ greatly in their belief as to their nature, if not their character. Let it therefore be said first that the incubus is an unnatural being which appears in a corporeal form to torment, and often to seduce, women; while the succubus is the

female form of the class, and makes itself pleasing to men. Some authorities hold that they are spirits who assume human form;¹ others that they are not visible to any but their human lovers; and yet others that they are the spirits of lecherous men and women, which are earth-bound due to their passions, and roam the world with an insensate desire to satisfy them. Many stories are told of matches between them and human beings; while many historical figures were alleged at various times to have been descended from such matches. Robert, the first Duke of Normandy, surnamed "the Devil",² was so called because his father was said to have been an incubus disguised as a knight; and the depravities attributed to the son clearly explain why this parentage should have been ascribed to him. Merlin himself was alleged to be the product of such a union;³ and many were the tales to the effect that Alexander's parentage was not wholly human. A story is related by several ancient authors (among them Delrio, in *Disquis. Magic.*, p. 304), of a young man, bathing in the river, at the time of Roger, King of Sicily. Suddenly, in the bright moonlight, he thought he saw someone drowning. This proved to be a very beautiful young woman, with whom he fell in love, and ultimately married. A child was born; and soon afterwards she literally disappeared into thin air, taking her baby with her.

For centuries, in many lands and climes, the controversy has raged as to the reality of incubi and succubi, and we have a statement by Alfonsus de Spina, written in the fourteenth century, about them:⁴

"Tertia differentia eas quonidam daemonum qui incubi et succubi nuncupantur, qui homines generare dicuntur. Tales enim daemones in specie hominum virorum aliquo modo aliquando incumbunt feminis, et aliquando in specie feminarum succumbunt viris."

However that may be, other authorities maintain that the manifestations simply do not exist. If anyone, they hold, believes himself to be molested by such a creature, it is either the imagination or another individual posing as the spirit for his own ends.⁵

Since they are spirits, claim the protagonists of the incorporeal theory, they have no fixed sex; and, as Billuart pointed out,⁶ the same evil spirit can become a succubus for a man and an incubus for a woman. They are also said to have no dread of exorcisms, and no reverence for holy things, at the approach of which they are not at all dismayed—and thus all the more difficult to get rid of. Since they are almost universally quoted as presenting themselves in a physically most attractive form, the question

¹ Geoffrey (*Brit. Hist.*, vi, 18—1142) calls an incubus a spirit half human, half angelic, living in mid-air between the moon and the earth.

² 1028—1085.

³ "Merlin was the son of no mortal father, but of an incubus; one of a class of beings not absolutely wicked, but far from good, who inhabit the regions of the air."—Bulfinch, *Age of Chivalry*, Part I, ch. 3, p. 50.

⁴ Alfonsus de Spina: *Fortalitium Fidei*, 1458. 281: et seq.

⁵ Horst, *Zauber Bibliothek* 1650, vi, 116.

⁶ Charles Rene Billuart: *Treatise of Angels*.

early arose as to the nature of the sin, if any, committed by those associating with them. Peter Sinistari¹ states that the incubus (or succubus) attempts no act against religion, but "only attacks chastity". This means that consent to the advances of the spirit is not an irreligious sin, but one against incontinence.²

Father Sinistari, commenting upon the fact that the spirit can take a natural body for immoral purposes, says:

"If the authors be queried as to how the Demon who possesses no body, nevertheless has carnal intercourse with man or woman, they unanimously answer that the Demon takes the corpse of another human being: male or female as the case may be; or, from the mixture of other materials, he shapes for himself another body endowed with motion, and by means of which he is united with another human being."



A Witch and her Incubus

It is also claimed that, although the demons may beget children, pregnancy occurs only with the express wish and consent of the woman concerned; and the same author thinks that this is achieved by the spirit first transforming itself into the form of a female (succubus), and *Juncta homini semen ab eo recipit*; or receives it from a man during sleep; "*et semen prolectum in suo calore et cum vitali spiritu conservat, et incubando feminae insertum ipsius matricem*" is the way in which the learned commentator puts it. In this connection, too, Guaccius³ is in agreement with Sinistari's theories, and supplies a story of a certain Peter Stumpf, of Bamberg,

¹ *Demoniality, A Treatise on Incubi and Succubi.*

² "*Hinc fit quod ipsi consentiens non peccat irreligiositate, sed incontinentia.*"—*Ibid.*, para. 29.

³ *Compendium Maleficarum.* Bk. I, ch. 11-12.

who was executed for associating in this way with a succubus for over twenty-eight years.¹

Hector Boece² writes of a sad case of a girl of high family and extremely beautiful, who refused all offers of marriage. She told her parents, by way of explanation, that she was deeply attached to a remarkably handsome youth who came by stealth to visit her each night; and, indeed, sometimes in the daytime as well.

The parents were not completely convinced of the truth of the account, and concealed themselves one night soon afterwards to await the arrival of the mysterious lover. At length a servant, who had been drawn into the plot, informed them that he had come, and was even then with the lady. Running into their daughter's bedroom, with the intention of confronting the gallant, they discovered her in the arms of a grotesque monster. It is said that he was put to flight by the recitation of the Gospel of St. John—though this fact, if we are to believe other commentators, proves that he could not have been a true incubus.³

Servius Tullius, King of the Romans, was said to be a child of one of these matches between spirits, the *Infernal Dictionary* alleges that he was the child of Vulcan and a slave-girl; in legend, the Huns were characterized as being descended from fauns and gothic witches,⁴ though more modern cases state that such children seldom live long, and are weak, drink more milk than their mothers can provide, and weigh disproportionately heavily; they are often either very large or very small in the body.⁵

In the *Daemonialitas*⁶ the following story is related, and may be considered as representative of the reports from many religious institutions; which, incidentally, seem to have been more troubled by incubi and succubi than other places:

“In a Monastery (I mention neither its name nor that of the town where it lies, so as not to recall to memory a past scandal), there was a nun, who, about trifles, as is usual with women and especially with nuns, had quarrelled with one of her mates who occupied a cell adjoining hers. Quick at observing all the doings of her enemy, this neighbour noticed, several days in succession, that instead of walking with her companions in the garden after dinner, she returned to her cell, where she locked herself in. Anxious to know what she could be doing there all that time, the inquisitive nun betook herself to her own cell. Soon she heard a sound, as of two voices conversing in subdued tones, which she could easily do (since the two cells were parted but by a slight partition), then a peculiar friction, the creaking of a bed,

¹ In the *Histoires* of J. Wier (1579), reference is made to a man who associated with a succubus for 40 years (p. 326).

² Hector Boece: *De rebus Scoticis*, Bk. VIII.

³ *Op. cit.*, p. 359, and Collin de Plancy's *Dict. Infern.* 1863.

⁴ *De rebus Gothicis*: Jornandus; and cf. Ibn Duraid's *Kitab-ul-Ishtikak*. This Arab author speaks of the clan of “Amr bin Yarbu” as being descended from a succubus.

⁵ “*Magnus Alexander corpore parvus erat.*”

⁶ Peter Sinistari.

quasi duorum concumbentium; her curiosity was raised to the highest pitch, and she redoubled her attention in order to ascertain who was in the cell. But having, three times running, seen no other nun come out but her rival, she suspected that a man had been secretly introduced and was kept hidden there.

She went and reported the thing to the Abbess, who, after holding counsel with discreet persons, resolved upon hearing the sounds and observing the indications that had been denounced to her, so as to avoid any precipitate or inconsiderate act. In consequence, the Abbess and her confidants repaired to the cell of the spy, and heard the voices and other noises that had been described.

An enquiry was set on foot to make certain whether any of the nuns could be shut in with the other one, and the result being in the negative, the Abbess and her attendants went to the door of the closed cell, and knocked repeatedly, but to no purpose. The Abbess threatened to have the door broken in, and even ordered a convert to force it with a crowbar. The nun then opened the door, a search was made, and no one found. Being asked with whom she had been talking, she denied everything.

But, matters going on just the same as before, the rival nun bored a hole through the partition, and what should she see but an elegant youth lying with the nun, and the sight of whom she took care to let the others enjoy by the same means. The charge was soon brought, and the nun confessed to having had intimacy with an incubus."

A further story, this time concerning a succubus, is related by the author of the *Pandaemonium*.¹ It appears that a manservant, having retired to bed early due to a headache, slept in a room near those of the guests in the house of a nobleman in the north of England. Some hours after the man's retiring, when the time for the guests to go to bed had arrived, they all passed the butler's chamber, and

"we found the door of it open, and out of it issued a steam, which, by the light of the candles, appeared like a thick fog; which occasioned some of us to look into the room, where we saw the poor young man lying speechless on the bed, his eyes staring very wide . . . his very shirt was drawn off his body and cast into one side of the room. At length, having taken somewhat to recall his spirits, he gave us this surprising account: he lay awake half an hour endeavouring to compose himself for sleep, but could not, because of the pain in his head; that about that time there came into the room to him two in the appearance of very beautiful young women, whose presence enlightened the place, as if it had been day, though there was no candle near it. That they had endeavoured to come into the bed with him, being one on the one side, and the other on the other side thereof."

¹ Richard Bovet: *Pandaemonium*. 1684, p. 222.

The account continues that the poor fellow resisted their advances, whereupon they treated him very roughly, and he had great difficulty in repulsing them. He stated that they felt just like real people, except that their flesh was colder. It is further remarked that this man was one of great character, and never had a like experience afterwards. It was not thought that he had made the story up, or that he could have been sufficiently delirious at that time to have imagined it.

CHAPTER V

WITCHES AND SORCERERS

THE earliest laws of Britain clearly show that the belief and practice of witchcraft were among the earliest concepts current in the minds and actions of the people of these islands. Not only the religious authorities, but also the secular courts, took definite cognizance of the existence of witchcraft, prescribing specific penalties both for the practitioners and consultants of the art.

By the seventh century we find the *Poenitential* of Theodore laying down penance for magicians and enchanters,¹ for the purveyors of charms and potions; as well as for those who attempted, and were said to achieve, the destruction of life by these means. The patrons of diviners and those responsible for storms, among other miscreants, are mentioned. Less than a century later, in the *Confessionale Ecgberti*, were prescribed the penalties for those practising the magic art, incantations or bewitchment; these crimes being limited to a penalty of twelve months' penance. If any person died through such machinations, however, it continued, this period would be increased to seven years.²

At the time of King Edgar, the religious laws direct every priest to proselytize and spread Christianity, and to destroy heathenism. "Well-worship" and necromancy is forbidden, as are men-worship, enchantments and divinations of all kinds. Spells, whether with trees, stones, or by the aid of anything else, are strongly prohibited. The penalty exacted by the priests of Northumbria for witchcraft, however, were not of a severe nature—at least, physically. The offender had to pay "ten half marks; half to Christ, and half to the King".³

The laws of Edward and of Guthrun have it that "if witches or diviners, perjurers or *morth*-workers, or foul, defiled, infamous adultresses, are found anywhere within the land; let them be driven from the country, and the people cleansed, or let them totally perish within the country, unless they desist, and the more deeply make *bot*".⁴ King Aethelstan's Laws also condemn "witchcraft, *Lyblacs* and *morth-doe*s", making killing by these methods a capital offence. Kings Canute and Aethelred reiterate

¹ Minshaw's *Dictionary* supplies an early distinction between conjurers, witches, enchanters, and sorcerers; *ipsissima verba*: "The conjurer seemeth by praies and invocations of God's powerful names, to compel the devill to say or doe what he commandeth him. The witch dealeth rather by a friendly and voluntarie conference or agreement between him and her, and the devill or familiar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soules, and both differ from enchanters or sorcerers, because the former two have personal conference with the devill, and the other meddles but with medicines and ceremonial formes of words called charmes, without apparition."

² *Confessionale Ecgberti*, c. 29, p. 355.

³ Thorpe: *Saxon Laws*, p. 419.

⁴ Quoted in the introduction to the Proceedings of the Camden Society, London, 1843.

these rulings and enactments, and specifically forbid *morth*, *blot*, *fyrht*, and love-enchantments.

In the year 1324 came the first two recorded cases of witchcraft trials, one of these being that of the famous Dame Alice Kyteler, and the other an attempted bewitchment of Edward II. In the reign of Edward III a



The Witches of Belvoir

man was apprehended as an alleged magician, but had to be discharged due to lack of evidence and the contemporary account is preserved in the following words:

“Ung homme fut prinse en Southwark avec ung teste et ung visiage dung homme morte avec ung lyvre de sorcerie en son male et fut amesné en banque du Roy devant Knyvet Justice, mais nulle indictment fut vers lui, por qui les clerkes luy fierement jurement qui, jamais ne ferèit Sorcerie en apros, et fut delyvon del prison, et le teste et les lyvres furent arses a Totehyll a les costages du prisonier.”

Which quaint French may be thus rendered:

A man was taken (arrested) in Southwark, being in possession of a head and a skull of a dead man with a book of sorcery in his bag, and was arraigned at the King's Bench before Justice Knyvet, but no indictment was made against him, as the clerks made him swear that he would never afterwards commit sorcery, and he was delivered (released) from

custody, and the head and the books were burnt at Totehyll (Tothill), at the expense of the prisoner.

In spite of the stern denouncements of the witches' activities, it seems to be fairly true that very little in the nature of persecution took place against them. It may have caused the witches to seek anonymity and seclusion even more urgently than the very nature of their vocation requires, but they seem to have been little molested. By the fifteenth century, therefore, witchcraft was fairly well and firmly established all over northern and western Europe, in the relatively normal form of rituals that we know today.

It was at this period that the storm broke; the wholesale interrogations, burnings, rackings, and other tortures were unleashed—the persecutions that it appears were motivated only too often by cupidity, political enmities, sadism, and envy.

Some commentators maintain that the total population of Spain was so decimated by this fear and hysteria that it was reduced by two-thirds—an outburst unparalleled since the wholesale expulsion, slaughter and torture of the Arabs and Moors in the same country at an earlier date.

Torquemada himself is credited with having burned over ten thousand, and to have condemned another ninety-seven thousand in less than two decades. This almost incredible zeal appears to have been the attempted application of the letter of the injunction "Thou shalt not allow a witch to live", as commanded in Exodus.¹ Whereas in the middle ages the punishments inflicted upon witches and sorcerers were limited to a fine, or some sort of religious discrimination, it was really in the fifteenth century and the succeeding two hundred years that the real savagery of persecution commenced. Many have sought to place the main burden of this guilt—if guilt it be—upon the Roman Catholic Church; and, while that allegation may have some foundation, perhaps, due to the greater concentration of central authority and a greater enthusiasm on the part of the servants of Rome to obey implicitly all Papal injunctions, there are several facts which would seem to alleviate the harshness of such a judgement. In Spain, as we have seen, brutality and savagery were almost completely unrestrained; but in equally Catholic Portugal the punishment of witches was not more severe than banishment. In France, of course, the notorious tribunals of Artois and Arras overreached themselves, even for those times, and the verdicts arrived at by the latter court were reversed by the central Parliament at Paris in 1491. Henri VIII, that most Protestant king, exercised, in common with Elizabeth, purges and persecutions of a character well in keeping with their temperaments. Nor were these the only Protestant rulers to wield the rack and branding-irons; in the Netherlands the whip, the pyre, and the steel pincers were much in use, as well as in evidence, and there is an abundant proof of this in contemporary prints alone.

¹ *Vide* Exodus xxii, 18; and, *v.g.*: Deut. xviii, 10, etc. "There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divinations, or an observer of times, or an enchanter, or a witch; or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

What were the awful crimes and sins for which these practices were encouraged, and given all the sanctity and authority of Church and State? It may be said, briefly, that the alleged activities of sorcerers and witches generally fell into the two categories of heresy and criminal acts. They were heretics because they were said to have denied the Christian Church, and criminals because they indulged in harmful practices.

Witches, says Brother Guaccius,¹ disinterred buried bodies, in order to use them for death-spells. Some, he continued, cook the body until it becomes dry, and mix it with other things until it becomes solid. Citing a case, he says that, on October 1, 1586, a girl named Anna aided Lolla, described as a witch, to dig up a corpse, which they burned, and used to kill by magic whomsoever they wished.

In another case, a child's body is said to have been burnt, and the ashes scattered in an orchard, to make the land barren and affect the fruit crop.



Witches on a Night Flight: from a woodcut by Ulrich Molitor:
De Laniis et phitonicis mulieribus (1489)

Sir George Mackenzie gives another facet of the works of witches:

"Witches do likewise torment mankind, by making images of clay or wax, and when the witches prick or pounce these images, the persons whom these images represent, do find extreme torment, which doth not proceed from any influences upon the body tormented, but the evil doth by natural means raise these torments in the person tormented, at the same very time that the witches do prick or pounce, or hold to the fire these images of clay or wax. Which manner of torment was lately confessed by some witches in Inverness, who likewise produced the images, and it was well known that they

¹ *Compendium Maleficarum* (Guaccius). Milan, 1626; Liber II, cap. 2.

hated the person who was tormented, and upon a confession so admunculate, witches may very judiciously be found guilty, since *constat de corpore delicti, de modo de linguendi et inimicitis praevis.*"¹

In addition to making enemies suffer, these magicians were also supposed to have the power of transforming human beings into animal forms; and many are the written records, dating from several centuries ago, attesting to this form of bewitchment. Monachus wrote² that in the time of Peter Daimon, two old women kept an inn on the road to Rome, and whenever a guest came alone, they turned him into an ass or a hog, afterwards selling the animal to passing merchants. One day, he elaborates, a young juggler came to stay, and, having been changed by these witches into the form of an ass, continued to show his conjuring tricks to all and sundry who happened to pass, thus attracting considerably greater patronage to the house than it had ever had before.

He was, we are told, eventually sold for a huge sum, with the reservation that he was never to be ridden into water. One day, however, this creature escaped his owners, and ran into the nearest pool, almost immediately regaining human form. A similar instance, quoted by the inquisitor Spranger,³ concerns a soldier on the island of Cyprus,

"who was turned into an ass, yet his reason remained, and he followed his old companions to their ship; but supposed to be a real ass was beaten away, and was forced to return to the Witches house that had transform'd him. In this shape he serv'd her three years, till passing one day before a church, he was seen to kneel on his hinder legs, and to hold them up, at the lifting of the Sacrament of the Altar; which action, some Geneva merchants perceiving, apprehended the owner, and with torture made her confess how she had enchanted him, and converted him into that form, and to render him the likeness of a man again. The witch was burnt at Famagosta, and the youth returned to England, affirming that his mind was never so troubled, but that he knew himself to be a man. Nevertheless, his imagination was so deceived by the Devil, that he sometimes thought himself to be a Beast: though magicians and other witches knew him to be a man."

Flying through the air is another of the secrets supposed to have been given by the Devil to his disciples, and in the *Treatise of Witches and Their Imps* we are told of a case in England, in the year 1045. A magician was "seen to mount a black horse on a Sabbath day, and to be carried away through the air". It is further stated that there was a magician or sorcerer at Magdeburg, who used to make a small dog perform tricks at a market place. One day, saying that he was making too little money in this occupation, and that he wished he were in heaven, he threw the bridle of the horse in the air; the horse rose into the air after it; and, as the writer

¹ Sir George Mackenzie: *Laws and Customes of Scotland in Matters Criminal*. 1678.

² Gulielmus Malmesburiensis: *History*.

³ Quoted in *Treatise of Witches, &c.* London, 1673.

puts it,¹ "as if he would have stayed it by the tail, was carried up also". This was by no means all, however: "his wife catched hold of him, his maid of her and all fly up into the air like so many links of a chain". News was later brought that he had alighted a considerable distance away, within a short time, and was eating at an inn.

The "Powers of Witches", given in a series of old publications dating from the beginning of the seventeenth century, provide us with more details of the infamous practices of witches:² The power of ascending into the skies, and flying, is also mentioned here, as a supernatural manifestation of a power bestowed by their satanic master. This is done by Satan "thickening the Ayre under and about them", though there are several recipes for doing this feat, both by ointments and by invocations, some of which will be discussed in the section devoted to spells and infernal evocation.

They are also able to transform themselves, as well as others, into animal shapes, such as hares; though the author of this particular work attributes this to "a meere delusion". Of their powers in relation to other people, he says that Satan gives them "powders and poysons, composed by his skill in the secrets of Nature, to take away life, to inflict diseases, and to cure the same; and especially to cloake his damnable conueince herewith". The Prince of Darkness teaches the sorcerers in the arts of the making of "pictures in wax or clay, that by the roasting thereof, the persons whenceof they beare the name may certainly melt and dry away by sickness".

One of the Devil's great activities, as many writers have told us, is to imitate divine attributes and powers; one list of such efforts is given here:

- "(1) To make men and women love and hate one another, a matter possible for him to do, by perswading the corrupt affections;
- (2) He can raise tempests, as hath been proued before; and
- (3) So to breed madness; and
- (4) To haunt men and places with spirits, and so by a kind of obsession to vexe and torment them.
- (5) Yea, he can hinder the operations of Nature;
- (6) To lay the sickness of one upon another, as upon IOB, yea, to take away life. . . .
- (7) Sathan may be sent into the bodies of men, by means of witchcraft, to possess them."

These powers are said to be obtained mainly at the notorious Sabbats, the meetings of the witches and sorcerers with the king of evil, when the Devil holds court, and distributes his doubtful favours upon the congregation. In order to become such a disciple of the Evil One, the first requisite is to make a pact with him; and the reasons why he demands such an agreement have been vouchsafed to us:

¹ Wilkinson, *op. cit.* (*Treatise*). London, 1673.

² *The Myserie of Witchcraft Discovered*. 1617.

"As God makes a Covenant with his, so will the Devil with his; as God hath his Seal of Covenant, so will the Devil have his mark; and as God confirmeth his by blood, so will the Devil have Blood to ratify the Covenant which he and his do make."¹

Therefore, argues this commentator, and many of his fellows, the Devil, in trying to supplant God in the minds and souls of men, does it the more effectively by substituting an infernal for a divine action or association, and thus makes clear and definite the fact of divine dis-possession. For this procedure there are said to be two reasons: firstly a kind of vanity and megalomania on the part of the Devil to possess, and to usurp God; and, secondly, the desire to make a clear impression on the mind of his devotees that they depend upon him, have renounced God, and must henceforth depend upon him for everything.²

The scene of the Sabbat, or Black Sabbath, where these contracts are generally made, is a place where four roads meet, or in some place which is wild and deserted, close by a pool, a lake, or a swamp, in order to make hail, or to excite tempests,³ as a part of the revels, one of the items from the programme of which is to extend and increase malefic knowledge, practice and suffering in general. Such a place of meeting, says Strozzi, becomes as barren as a desert, and resembles the sands of Libya.

Other authorities claim that, once having been used for this purpose, nothing ever grows on the spot again. It is said that the top of the Brocken Peak, in the Hartz mountains of Germany, was a favourite resort for Sabbaths of this kind. This tradition is undoubtedly of great age in the wild and desolate area of north Germany; while the famous Sabbath of Faust was supposed to have taken place there.

The actual nights of the meetings are Wednesday and Thursday, and also the nights of Friday and Saturday. Sometimes the Sabbath may be held in broad daylight, but this is extremely rare, comments de Plancy.⁴

The sorcerers, and especially the witches, carry a mark which has been printed on their body by the Devil, in some hidden place where it may not be easily seen. This mark, it is said, gives rise to a certain internal feeling, when the time of the starting for the Sabbath has arrived. Crespet tells us that the satanic brand is by no means a fallacy, and that the spot so marked is insensitive to all pricks. One of the ways by which witches were detected, and it was regarded as an infallible test, was if there were any such spots on any part of the body.

Professional "prickers" were employed for this purpose, though in many cases it was recommended that a qualified or experienced surgeon should conduct the examination. No blood, it was said, was drawn if a pin was inserted in this mark, and no pain was felt. "They receive, with

¹ J. Brinley, *A Discovery of the Imposture of Witches*. 1680, pp. 38-9.

² The Devil takes a liking to the best-looking witch, who becomes known as the Queen, and his bride.—Laffert: *Relationes Criminales*. 1721, pp. 52 ff.

³ Burchard's *Canons* (10th century) exhibit an established belief in this; see *Decreta* I, xix, c. 5; Migne, cxi, p. 961.

⁴ Vide Collin de Plancy: *Dict. Infernelle*.

this mark, the ability to harm and to please and, openly or otherwise, their children are made to join in the oath, and into the relationship made by their father with the Devil." Mothers, too, he says, dedicate their children to Satan, not only when they are born, but when they are conceived. The demons are credited with the ability of marking the embryo of the child with their own signs, if the mother is in contact with them.¹

Generally, in the case of urgency, the Devil causes a sheep to appear in a cloud (which cannot be seen by any but sorcerers) in order to rally his followers immediately.²

The Sabbath itself was the great rallying-point of the members of the regional circles of local witches; these smaller groups being called *covens*,³ and consisting of thirteen persons. This splitting up and linking of the witch movement, if such it may be termed, is interesting; Cotton Mather observes, anent the notorious Salem witch cases, that "the witches were organized like Congregational Churches".

We are told that at the coven meetings, and, according to some, even at the great Sabbath itself, the Devil was not always present; certain commentators affirm, indeed, that he never appeared at all. It is said that some magician or sorcerer, as the representative of the satanic power, was seated upon the throne. If this is true, it provides a possible link with the devil impersonation, or rather personification, known to have taken place during the rituals of devil-worship in which goats and other animals were employed, in some parts of ancient Europe and the near East.

Regarding the distinction between the coven and the actual Sabbath there seems to have been a considerable amount of confusion among the early writers; confusion which shows every sign of being perpetuated in more recent and even the latest writings. The actual confessions of many avowed devil-worshippers in many cases attest that Sabbaths, as such, were held only four times in each year. If this is the case, the weekly meetings, stated by writers in the sixteenth and seventeenth centuries to have been held by witches, were not Sabbaths at all, but covens. It is possible that the word "*coven*", which in French is "*esbat*", has been incorrectly rendered into English as Sabbath by some of these writers; or that the actual word *esbat* may at an early date have been in use in this country to describe covens; for it is known that at the time of William the Conqueror, or very little later, witches of French origin, or French-speaking witches, led soldiers against the Saxons. The four occasions of the greater Sabbaths, we are told, were at Candlemas, on February 2; May-eve, April 30;⁴ August 1, which is, of course, Lammas; and October 31—All-Hallows' Eve.

The holding of the Sabbaths on these four occasions, if true, would also appear to indicate that the cult dates back to a very primitive period. One

¹ Matthew Hopkins (the "Witch-finder Generall") published a pamphlet on this subject in 1647.

² De Lancre: *Incredulity and Misbelief of Enchantment*, pp. 91-98.

³ Otherwise Conventicles, Coves, Covies, Coveys, Coeven, etc.

⁴ Walpurgis Night: the feast of St. Walburga.

authority, manifesting a belief in its antiquity, maintains that its roots in time antedate the epoch of the introduction of the cultivation of land. This is said to be due to the dates of the festivals emphasizing the seasons of the breeding of animals; and would, it seems, refer to the nomadic stage of human development, if not earlier.

Wright¹ speaks of the Sabbath being held on St. Bartholomew's Eve; and, in western Europe, December 21 and June 23 were celebrated in this connection. On the other hand, while the witches of Salem confessed that their most important Sabbath was at Christmas, many sorcerers and witches, particularly before the Inquisition courts, made no mention of this date, though freely (or, at least, eloquently) vouchsafing all other facts.

Their particular days of rejoicing were the Nine Feasts: Easter, Epiphany, Ascension, Purification, Nativity of Our Lady, Assumption, Corpus Christi, All Saints, and St. John. Therefore it may be more prudent to say that, in the absence of more detailed information that is available at present, geographical differences may have affected or modified sabbatical dates.

Generally, when the time of departure for the infernal reunion has arrived, the worshippers are said to leave for the scene mounted on sticks or animals; many spoke of going by carriage, while some said that inferior demons also sometimes bore them on their backs. A considerable number of witnesses and self-confessed witches have deposed that if they failed to appear at the Sabbath, the Devil fined them; sometimes this sum was the "eighth part of a crown, at others, ten souz".² It is also alleged that, having promised to bring a child with her as a sacrifice, should the witch fail, she may be required to present her own son, or another valuable thing.

Other methods of travelling to the Sabbath include a special goat, ass, or horse; and, in some cases, a particular kind of magic unguent is employed—this being the thing which enables the diabolist to fly on the famous broomstick. While the ointment is being rubbed into the skin certain words are repeated, though these words are not always necessary.³

An instance is quoted of a man whose wife went to the Black Sabbath by this method; and he noticed her applying the grease to her body. One night he pretended to be asleep, and watched her. As soon as she had flown out of the window he rubbed himself over with the substance she had left, and was conveyed invisibly at great speed into the air through the chimney, to a cave on the lands of a powerful earl.

There he saw his wife, in the middle of a wild and ghastly scene, surrounded by all manner of fearsome sorcerers and spirits, with the Devil himself presiding over the revels. His spouse, immediately upon seeing him, made a sign, whereat the entire company disappeared, and the unfortunate man was left alone and stranded where he stood. Later,

¹ *Narratives of Sorcery and Magic.*

² De Lancre, *op. cit.*, p. 91.

³ *History of Ridiculous Extravagancies, &c.* London, 1711, p. 292.

we are told, he was seized and punished as a trespasser by the earl's men.¹

This witches' ointment and its composition is, in common with so many other phases of arcane matters, likewise the subject of considerable debate and confusion among occultists generally. To many of them it is apparently, as far as we can tell from their writings, identical with the notorious witches' brew: which, however, was used for very different purposes. The actual function of this particular unguent was no more than to cause the witch to fly, and especially to fly to the Sabbath, if it were held so far away as to be inaccessible by more conventional forms of transport.

Guaccius, in his famous work,² states that the witches anointed themselves with ghastly ointments made from the bodies of dead children, and were then able to fly on rods or sticks, and even shovels. According to others, the ointment itself has no part in the action of flying; which action, they conjecture, is accomplished by the Devil himself; but that he causes the witches to use this salve for the purpose of mocking God and the religious precedent of anointment, and to degenerate the witches generally. Others claim that the ointment is a kind of mixture of drugs which induce sleep, hallucinations, and sensations of flying, together with much else, including the delusion that the subject has flown to, and attended, the Sabbath. According to Lord Verulam:

"The ointment, that the witches use, is reported to be made of the fat of children, digged of their graves; of the juices of smallage, wolfbane, and cinquefoil, mingled with the meal of fine wheat; but I suppose that the soporiferous medicines are likeliest to do it, which are henbane, hemlock, mandrake, moonshade, tobacco, opium, saffron, poplar leaves, &c."

In 1617 a certain witch from the Channel Islands—one Collette Dumont—stated that Satan had presented her with an ointment, black in colour. The method of its use was that, having removed her clothes, she rubbed her whole body with this greasy substance, dressing again at once, and leaving the house. Immediately upon going out, she continued, her body was whisked through the air at an incredible speed towards the location of the notorious revels.

Professor A. J. Clarke, in an appendix to a book,³ states in relation to the possible reactions upon the body after the application of such concoctions that "irregular action of the heart in a person falling asleep produces the well-known sensation of falling through space, and it seems quite possible that the combination of a delirifacient like belladonna with a drug producing irregular action of the heart might produce the sensation of flying". The Professor also mentions that, whereas the using of the active principle of aconite has some interest, he cannot say whether that could cause the sensation of flying.

¹ Delrio, *Disquisitiones Magicae*. 1610, p. 177.

² *Compendium Maleficarum*.

³ Appendix V to *Witch Cult in Western Europe*. 1921.

The story is told of a "respectable man", living at Venice, who was amazed one morning to find the small daughter of an old friend—who lived at Bergomi—lying naked on a bed in his house. He dressed and comforted her, and was told that, waking the previous night, she had seen her mother "rise from her bed, strip, and rub her body with an ointment, and then disappear through the window".

Unable to restrain her curiosity, the child then copied these actions herself; and was immediately transported to that house, where she saw her mother in the act of killing the Venetian gentleman's own child. She called out in dismay, using the name of Christ and the Virgin, whereupon her mother disappeared, while she herself was so afraid that she made no further movement until she was found.¹

Weir² gives more formulae for this strange mixture. Cowbane, says the learned doctor, sweet flag, cinquefoil, the blood of bats, belladonna, and oil, mixed and boiled, constitute the famous unguent.

To return to our Sabbath: at the scene of the meeting, with all the worshippers arriving or arrived,³ the newcomers find the Devil seated, in his favourite form: that of an enormous he-goat, with three or four horns. Some say that from one of these horns a brilliant light shines.⁴ He has also a long tail, under which appears a very black face. This is a "gracious and agreeable face", placed there for the purpose of being kissed by his devotees.⁵ This fact is almost universally agreed upon by the best sources available to us: the alleged witnesses. Other instances are quoted in de Lancre's work, already noted, on page 76; Monstrelet, Book III of his *Chronicle* (1572), and Bayle's *Answer to the County Gentleman*, on page 56, to name but a few.

Florimond de Rémond, at Bordeaux in the seventeenth century, tells of his visit to an actual Sabbath.⁶ It was held at midnight, on the eve of St. John's Day, with the congregation gathered in a field; in the centre of the circle was the Devil. The sign of the Cross was made with the left hand. The Devil, in the form of a goat, had a black candle situated between his horns, and this he lighted by drawing it beneath his tail. All those who had similar candles then lit their own from the first. A Black Mass was then held, with the backs of the worshippers to the altar. No host was used, being replaced by a piece of turnip dyed black.

Another version of the worship of Satan is that the faithful sometimes bow down to him, sometimes kneel; on occasions they turn their backs, and at other times kick backwards, with their faces to the sky. While certain accounts state that the witches present their leader with candles, generally it is the other way about; we are informed that he takes them back carefully when the night has passed.

¹ T. Wright: *Sorcery and Magic*. 1851, p. 304.

² Johan Weir: *Treatise of Witches*.

³ If the person's absence is likely to be noted by anyone, the Devil causes another figure to take his or her place; this substitute behaving in exactly the same way as the actual person. *Vide de Lancre, op. cit.*, p. 101.

⁴ *Ibid.*, p. 73.

⁵ Cf., especially, Mary d'Aspilconette's Statement, quoted in *Histoire de M. Oufle*. Bordelon, Paris, 1710.

⁶ F. de Rémond: *Antipapesse*.

The Devil, if he is not already in position at the time of the arrival of his minions, may "issue out of a pot appearing very little, afterwards expanding to the full size of the Great He-Goat". Marie d'Aguirre, a mere child of thirteen, and several others insisted that at the Sabbatical assemblies there is a pot in the centre of the place, out of which the Devil comes in the shape of a goat, expands in size, and then, at the close of the proceedings, re-enters the pot.¹

Sometimes, however, the Devil may manifest himself in the guise of a large black greyhound, or an ox, the trunk of a tree, sometimes red, sometimes black. A witch even reported having seen the master of the Sabbath turn himself into "little worms". When, however, he is in the form of a man, or of a goat, he sits, with a magisterial air, on a black chair or throne, attended by a Master of Ceremonies, which functionary holds in his hand a gilt staff.

The existence of a goat as the central figure in this form of diabolism is interesting; for this cult of the goat representing evil is widespread, both in the dimension of time and that of space. Examples are the Mendean goat of the Egyptians, and the so-called "Bapomet" of the Knights Templar, which was alleged to be a goat worshipped by them. It is also stated that certain Balkan sects or societies actually employ a real goat in their ceremonies of devil-worship and propitiation.

In the *Museo del Prado* (Park Museum) of Madrid, one of Goya's frescoes, called the Sabbath, shows a huge goat, its horns decorated with leaves or branches, surrounded by half-clothed men and women under the moon in a desolate spot. One of his paws is reaching towards a child held in the arms of a witch, who is apparently offering it as the conventional sacrifice. On the other hand, many pictures and engravings, dating from a time when witchcraft was supposed to be more rife, show his satanic majesty as a part-goat only.

The sabbatical programme commences with an examination of the assembly, to ascertain as to whether no uninitiated persons have appeared, and to confirm that all present belong to their master. This is effected by an examination of their marks. Those who have not such signs, and have come only for the first time to place themselves at the disposal of the Devil, are marked by him. Such signs vary greatly from time to time, and narrative to narrative, but some were in the shape of a hare, a cat, a toad's foot, or a little black dog. They were situated, generally, under the left eyelid of the initiate, and were made with one of the horns, or else by the left claw of the monster.

After the marking ceremony, the activities of the Sabbath proper commenced. These consisted of the worshipping of the Devil anew, and kissing him, as already described. Then comes the celebration of the Black Mass, in the form outlined in the first chapter of this work. A great feast is then partaken of by the whole company; and sacrifices are presented.

Works of evil committed by various members of the audience are mentioned and approved; then come amorous associations between Satan and various witches, and between sorcerers and witches, and human

¹ *Incredulity and Misbelief* (cit. supra.), p. 71.

beings of both sexes, and incubi and succubi—these latter being demons who have assumed more or less human form for the purpose of licentious indulgences. Other proceedings mentioned included a lengthy harangue by the goat to the whole company, the making of special pacts with newcomers, and the distribution of powders, philtres, recipes, and powers to the favoured ones. Imps and familiar spirits are also allocated as part of this ritual and ceremony. A flaming brazier was constantly kept supplied with all manner of substances producing a thick and venomous smoke.

Accounts of the actual feasts vary; for, whereas the witches themselves attested to having enjoyed the choicest wines and viands, often off rich tablecloths and golden plates, critics say that this was illusory, and that only unclean things were served, including the flesh of babies, carrion, unclean meats, and all that without salt.¹ Lesser demons served the feasters, while they were regaled with music by violins and many other instruments. Each witch was accompanied by a demon, as her companion at table, and escort during the subsequent dances. It is also said that there are special dancers performing during the meal, while those among the guests who have become sufficiently demoniacally possessed perform acrobatic feats and frenzied gyrations of an abandoned nature, reminiscent of the mass hysteria of the voodoo rites.

An important part of the ceremonies, of course, included the stirring up of storms and tempests. We are likewise told by the old writers that such manifestations are automatic consequences of a Sabbath being held.

Apart from the newly-bestowed familiar spirits or subservient spirits given out at these meetings, the witches and sorcerers already owning such creatures bring them in the form of small animals on their flights, and leave them with the attendant demons, to be collected and carried back on the homeward journey. This brings us to the question of the nature and character of these peculiar phenomena.

The general idea of a "familiar" is that it is a spirit which is dependent or attendant upon, or subject to, witches. Familiars generally appear to be subservient to their master or mistress, to obey their commands, and to have been granted by Satan at the time of the making of the pact, as indicated above.

Though sometimes invisible, and able to change themselves into another material form, familiars more usually took the shape of a cat, frog, or toad, a dog or a rabbit; and it is generally claimed that these beings were distinguishable from genuine animals by being at least extremely ugly; or, more positively, as differing in some important detail from the real breed of creature emulated. In many cases they are described as being actually deformed or grotesque. Familiars are mentioned in the Bible more than once. In Samuel, the notorious Witch of Endor is stated to have had a familiar. Another injunction, this time in Leviticus xx, 27, calls for the execution of such people as have familiars.

Delrio tells us that the Greeks termed the same kind of spirit *Paredrii*,

¹ Ulrich Molitor: *De Laniis et Phitonicis Mulieribus*, 1489.

and the Romans *Magistelli*, though it seems to have been in Britain, more than anywhere else, that these "imps" were to be encountered so often in the shape of animals. Paracelsus had a spirit sealed in the crystal knob of the hilt of his sword; Cornelius Agrippa's familiar was in a huge black dog. According to Paulus Jovius, in his *Elogia*,¹ this dog was really "the Devil". A similar large black dog is said to have been owned by Simon Magus,² which at all times was ready to devour his master's enemies; "his shadow likewise he caused still to go before him", Glycas is credited with having written, "making the people believe that it was the soule of a dead man who still attended him".

In more modern times a certain Mother Duttone kept a "spirit in the likenesse of a Toade", as reported in the year 1579, near Windsor. Twenty years later King James VI of Scotland says that the Devil appeared to witches in the likeness of a "dog, a cat, and ape, or suchlike other beast or else to answer by a voice only".³ It is said that these animals were all called, affectionately, by their mistresses, by the general name of "puss", whether they were cats or not.

These *imps* were suckled by the witches, either at a spot where a pin-prick had caused the blood to flow, or at the site of the Devil's Mark, or, sometimes, from a special teat situated under the armpit, developed as a gift from Satan for this purpose. As Bishop Hutchinson put it in 1718, "The law makes the feeding, suckling or rewarding of them (*the imps*) to be a felony." Another Windsor witch-suspect kept a "fiend" which is styled as having been named *Ginnee*, or *Ginniee*, and yet a third fed a rat with her own blood, according to alleged witnesses.

The belief in these unnatural practices, and, indeed, in the whole gamut of sorcery, witchcraft, and magic generally, continued unabated in this country until, in 1735, the laws against witchcraft were modified, and the Witchcraft Act of 1735 showed that, at any rate officially, witchcraft and sorcery were not believed in. The Act stated that after that date no prosecution for the practice of witchcraft would or could legally be brought against any person; but anyone *pretending* to be able to cause any effect through magic was liable for prosecution.

Since this Act is still in force today, an abstract may be interesting: "no prosecution shall be brought for witchcraft, sorcery, enchantment, or conjuration", but it is enacted "that if any person pretend to exercise any kind of witchcraft, sorcery, enchantment or conjuration, or undertake to tell fortunes, or pretend", from skill in any occult science, to discover where any lost goods may be found, "such person shall be imprisoned for a year", and be put in the pillory once in every quarter of such year. It is under this Act that proceedings are still taken in cases of alleged fortune-telling.⁴

While the possibility of human beings changing themselves into the form of animals for the purpose of deceiving others, or to prey upon them,

¹ Andalso, Thevet: *Histoire des Hommes plus Illustrés et Sçavants*, XVIII.

² Quoted in Le Loyer, *op. cit.*

³ Later James I of England; in his *Daemonologie*, 1597.

⁴ Cf. 9 George II, A. D. 1735-6.

seems to be a tradition generally accepted by the superstition of most countries, the change into a wolf seems to be the favourite metamorphosis. This doctrine of the werewolf (man-wolf, or wearer of a wolfskin) holds that the operator can change into the form of this animal either through enchantment or by donning the actual skin of a wolf, as in the case of Sigmund the Volsung.

Giraldus Cambrensis says¹ that Irishmen can be changed into wolves; while the *Sei'ar*—a tribe of the Arabian Hadhramaut—can change themselves into werewolves, according to another writer.² We are also told that a race being the descendants of wolves "are to be found in Ossory"; when they bite anyone, the automatic retransformation into a wolf takes place.³

Werewolves are:

"Certayne sorcerers who having anoynted their bodies with an oyntment which they make by the instinct of the Devill, and putting on a certayne enchanted girdle, doe not onely unto the view of others seeme as wolves, but to their owne thinking have both the shape and nature of wolves, so long as they wear the said girdle. And they do dispose themselves as very wolves in worrying and killing."⁴

A man was said to have received a special girdle of this kind from a succubus, which, upon being put round his waist, caused him to assume the body of a wolf. This girdle is variously described as being made of human skin, or of wolfskin.⁵ The brains of a wolf, if eaten, were also considered efficacious in this respect.

Various explanations of this mystery of the werewolf have been put forward. Pliny thought⁶ that becoming a wolf was a sort of punishment, and that the lycanthropes were compelled to suffer in this manner for a specific number of years. The alleged wearing of the human-skin girdle and the eating of the flesh of human victims has been thought to indicate the prevalence or existence of a once widespread cannibal cult, now practiced only in secret. Herodotus said that the Neuri sorceresses, who assumed the shape of wolves once a year, derived this power from witchcraft. Goulart, quoting and agreeing with Donat de Hautemer, attributes the practice of lycanthropy to mental derangement—or "melancholy", as he puts it.

The putting on of the wolf's skin may be a survival of wolf-worship, or it may be a form of sympathetic magic. In the Baltic area, the belief in werewolves was apparently so widespread that in the sixteenth century the bishops Magnus, Olaus, and Majolis stated them to be the most destructive and dangerous creatures, and a far greater threat than the genuine animals.

¹ *Opera*. Vol. V, p. 119.

² Makrizi: *De Valle Hadhramaut*, 19.

³ Nennius: *Wonders of Eri*, XIV.

⁴ Richard Verstegan: *Restitution of Decayed Intelligence*, 1628.

⁵ Chauvincourt: *Discours de la Lycanthropie, ou de la transmutation des hommes en loupes*. Paris, 1599.

⁶ *Natural History*, VIII, 31.

In addition to this, their depravity extended to ecclesiastical matters, in so far as the werewolves had had the temerity to inaugurate a college for the introduction of "innovations against God". In England, however, it seems that few, if any, people were actually convicted of lycanthropy. Even James VI of Scotland, in his indefatigable work,¹ advocating the destruction of witches and the like, manifested frank disbelief in the existence of such creatures.

Other aspects of lycanthropy are to be seen in the form of the leopard-men of Africa, the Russian bear-men, the tiger-men of Bengal, and the wolf-dog, with vampiristic tendencies, of ancient Greece. We are indebted to Guyon and others for a specific case of lycanthropy, said to have occurred in the time of the Emperor Ferdinand I:

"Certain people persuaded Ferdinand to command the presence of a Polish magician and enchanter in the town of Nuremburg, to learn the result of a difference he had had with the Turks concerning the Kingdom of Hungary. Not only did the magician make use of divination, but performed other marvels so that the king did not wish to see him, but the courtiers introduced him into his chamber. There he did many wonderful things; among others he transformed himself into a horse, anointing himself with some grease. Then he took the shape of an ox, and thirdly that of a lion, all in less than an hour. The Emperor was so terrified by these transformations that he commanded that the magician should immediately be dismissed, and declined to hear the future from the lips of such a rascal."

One of the characteristics of a werewolf, according to popular belief, is the fact that, if the person is hurt while in the form of a wolf or other animal, the wound will remain after retransformation into human form.

This is illustrated by a story told of a hunter, in the year 1588.² This gentleman passed a friend's house; and, seeing him at the window, spoke to him, and promised to give him news of how his expedition fared, and to bring a present for the pot. Shortly afterwards the hunter was savagely attacked by a monstrous wolf, whom he succeeded in felling only after a prolonged and fearsome struggle. Just before the beast could recover, and dash away, the man was able to cut off one of the paws with a blow from his hunting-knife. Somewhat shaken by this adventure, he returned homewards, with the wolf's paw in his pouch, as evidence of the story, and to explain why he was returning empty-handed.

When he arrived at the house of his friend, and had told him the story, the hunter produced the paw—as he thought it to be—and, to his horror, discovered that it had changed into a human finger. On this finger was a gold ring, which was immediately recognized by the host as belonging to his wife. Confronting his spouse, the unhappy man, after a great deal of

¹ *Daemonologie*, Bk. III.

² C. de Plancy's *Dict. Inf.* locates this event in the Auvergne mountains, two leagues from Apsiton.

insistence, managed to prevail upon her to show him her hand, which she had concealed under a cloth. It was minus one finger. The story continues that the wife was at once denounced as a witch, and burned.

Witches and sorcerers having been traditionally associated with monsters and unnatural creatures of all kinds, it is by no means surprising—though somewhat rare—to come across actual recipes for the production of strange animals. This process, which is termed monstrous generation, has two phases: either the monster is produced from herbs and other non-animal ingredients, or one species can be created from another; in either case, these are some of the methods:

“If a duck be dried into powder, and put into water, frogs are soon generated; but if he be baked into a pie, and cut into pieces, and be put into a moist place underground, toads are generated.”

This is an example of the species-to-species process. The other system is no less simple:

“Of the herb Garden-Basil, bruised, and put between two stones, are generated scorpions.”

Many of these processes utilize objects and substances of a repugnant character; but another formula, which apparently does not require any invocation or consecration, involves the hair of a horse's tail, steeped in water. This will give us a “a most pernicious worm”. In the *Magus*¹ we find a reference to a method of producing, of all things, a mandrake by this means; but the author will not divulge the method.

These and similar experiments were accomplished by witches in their secret laboratories; and the first discovery of a laboratory of this kind was made in the year 1622, in Madrid. The owner, Josefa Carranza, had—in an earthenware pot—resin and turpentine “*para las caderas de las mujeres*”; in another, a small quantity of something resembling pitch, together with small models of human legs, arms, and other things, report the inquisitors with grave exactitude.

One jar contained a cloth in which was wrapped a substance labelled “Cemetery Earth”, and “Earth of Dead Bodies”. On a large jar, which was sealed by some black substance, a label bore the legend, “To cause Hate”. Other receptacles are stated to have contained “burned and black things”.

Other discoveries at the same place included a human skull, frogs, and earth in a container whose label mentioned that it had been swept from the three prisons of Madrid. The searchers then came upon candles of green wax, wheat, saffron, holy water, beans, and a morsel of chewed bread. One extraordinary discovery was described as “a belt with one tag (buckle), three knots, and a border made of two handkerchiefs, sewn

¹ Francis Barrett: *Magus*. 1801, p. 42.

together; of a rod in length, and two rods in width, between the layers of which were the feathers and dry bones of a hoopoe.¹

The use of the feathers of the hoopoe (*upupa epops*) in magical activities in various countries raises an interesting point that does not seem to have been investigated by occultists. Apart from the witch-ladder of Josefa Carranza, many other references may be traced concerning the use of this bird to achieve supernatural effects, or as a charm.

In Iraq, its brain was put in a cemetery as a charm; or administered, powdered, in a cake, to excite love.² Without relating any further examples, the observation is that, in this country, and on the Continent, those charms and formulae, which are considered to be most efficacious when utilizing some part of the lapwing, are to be found in other lands identified with the hoopoe. An example is that of the miraculous *quirus*³ stone, "found in the nest of the *hoopoop*" (hoopoe), according to some;⁴ while others say that this stone is found in the lapwing's nest. Research has elicited the following corroborative statement from a little-known source:

"The Lapwing . . . This bird by a great mistake hath been generally taken to be the upupa (hoopoe) of the Antients, which is by now by all acknowledged to be the Hoopo."⁵

It is therefore by no means impossible that the lapwing (*Vanellus vanellus*) has been understood to be the hoopoe; though the present author would not therefore claim that the *quirus* will necessarily be found in the nest of either.

Other witches' laboratories were listed as containing human blood (Maria Gonzalez); old and mysterious playing-cards (of the Tarot), and black powder resembling lodestone, an important item in some branches of magic.

The infamous witch Maria Sanchez de la Rosa, of Madrid, was discovered, in May 1699, to have a laboratory containing all manner of substances, many of which are meticulously registered in the contemporary records of the Inquisition; one such list beginning in this way:

- "(1) Firstly, a glazed earthen pot, and in it a small quantity of what had the appearance of kidskin, wrapped in paper.
- (2) Further, in a dish of earthenware, some melon seeds;
- (3) Further, in a glazed jug, an ointment of unction in which was an iron hook.

¹ This is undoubtedly a form of what was known as a "witch-ladder" in England. Used in a greatly-feared version of the death-spell (in Italy it was called the *Guirlanda delle Streghe*), as each knot is tied in rope or cloth a fierce curse is called upon the object of hatred as the feather is inserted. In place of hoopoe feathers, those of a live domestic fowl are said to have been employed.

² *Folklore of Mossul* apud Proc. Soc. Bib. Arch, 1906, 79 and *ibid.* Nov., 1901, 285; 41.

³ Also called *Quirim*.

⁴ Leonardus: *Mirr. Ston.* 1750.

⁵ Ray: *Dict. Triling.* 1675.

- (4) In addition, a mixture whose composition is not known, nor is it possible truly to discover, with a metal nail therein."¹

The list covers twenty-six articles, and includes the possession of a written manuscript "appearing to be of the book which they call *flaxelum demonum*". A handwritten manuscript, dealing with the working and mutation of metals, is also mentioned.

While many of these discoveries may have been completely innocuous substances and objects, some of them, even to the untutored eye, are clearly indicative of experimentation in the Black Art; while others, seemingly harmless, may have been included in the indictment for very good reasons. For example, it is possible that some things were known as ingredients of spells or charms in that particular country. The use of lodestone and its powder is well known in sorcery; while the significance of holy water or ointment with a metal object therein cannot have escaped the reader. The use of knots, and complicated apparatus associated with them, is common to almost all people; while skulls, cemetery earth, and human blood all speak for themselves—let alone the damning indictment of the labels "to cause hate", and so one.

In these particular records there seems to be little mention of witches' cauldrons. This cannot be due to their having not been in use at this date, for in the year 1080 Gregory VII complained in a letter to the King of Denmark concerning the prevalence of rain-making witches using this method of producing rain. By the fourteenth century the idea was strong enough for the method to be described by a contemporary writer.² On this same subject of rain-making, he says that the peasant women boiled venomous and unclean things in a cauldron. When the brew is exposed to sunshine, he continues, a cloud of noxious vapours rise towards the heavens, and reach the clouds, which cause storms, rain, and hail.³

The fundamentals of witchcraft seem to have changed little through the centuries, even though the witch-cults themselves have. John of Salisbury⁴ spoke of a very popular cult of this kind which covered wide areas of the country. Sabbaths and feastings were held by witches at night in honour of a spirit which the learned writer calls Herodius. Some of the members of the society were rewarded for their actions against humanity, and others punished for shortcomings due to lack of devotion to the satanic cause.

This evil spirit has been identified by various commentators as Diana; while it passed by several other names, the commonest alias being Habundia. The movement, which seems to have been the same as that

¹ From the *Testimony of the Apothecary Juan de Armuiña* at the Process of the Madrid Court of Inquisition, on May 24, 1699.

² Felix Hemmerlin: *Dialogus de Nobilitate et Rusticitate*, c. 32.

³ The witches of Scotland used to raise wind and rain by the simple process of immersing a piece of cloth in water, and striking it upon a stone three times, the witch at the same time saying that she was beating the rag upon the stone in the Devil's name, to raise the wind, etc., and continuing: "It sall not lye till I please agayne".—J. G. Dalyell: *The Darker Superstitions of Scotland*, p. 248. Frazer, as a secondary source, has noted this also (*ex op. cit.*) in his *Golden Bough*, V. I, ch. 5, p. 322. (Macmillan.)

⁴ Johan. Salisb: *Policraticus*, B. I, c. 17.

centred around the evil spirit Habonde, spread extremely widely all over Europe, and an account of it is given in the *Romance de la Rose*.¹

Another group charged with witchcraft and holding the Sabbath and the Black Mass was the *Vaudois*, or Waldense, sect. It is anonymously stated in a booklet treating of the Carthusian order that a Vaudois, giving action to a literal interpretation of the New Testament, abandoned his great wealth, and had some of the books of the Bible translated into French.² All went well for a time, and he gathered many followers; but they, finding themselves able to argue successfully with the Catholics, sold themselves to the Devil; and, becoming witches and sorcerers, rode to the Sabbath on brooms. Many of these heretics were arraigned and burnt at the stake.

The same source tells us of one of these "*scobaces*",³ who was known as Guillelmus Edeline. First adopting the Carmelite Order as his vocation, he left it after a short while, and entered the Carthusian group. Quitting this, he next became a Benedictine; and, throwing up the monasterial life altogether, joined the Vaudois fold. He made a pact with the Devil, joined in the awful activities of the Sabbath, flew to the meetings, and participated in the practice of kissing the Devil *sub cauda*. Being apprehended, this unfortunate malefactor was arraigned before the Bishop of Evreux, from whom he received scant mercy.

Further light is provided on this obscure sect by a small tract, included in the *Reliquiae Antiquae* already quoted, and dating from the fourteenth century. The three main accusations levelled at the Vaudois in this work are performing impure acts and rituals at their reunions; meeting the Devil in the form of a cat, kissing him *sub cauda*, and riding on sticks rubbed with an ointment, for the purpose of travelling to an illegal meeting.

Thursday night was the assigned occasion for the Sabbaths held by yet a third notorious group of witches in Italy, at the beginning of the fifteenth century.⁴ The Devil was there to receive their homage, and manifested himself in the form of a man. Complicated ceremonies involving the profession of their allegiance to their lord and master were usual; while the votaries journeyed to their Sabbath on foot, or flew through the air.

The drive against the Vaudois recommenced in the fifteenth century, many adherents of this persuasion being burned at Douias, and elsewhere. Their Sabbath was called the *Vaudoisie*, and the *Parliamenti Parisiensis* in 1491 confirmed their frequently avowed innocence; though this vindication availed little to the innocents who had perished at the stake.⁵

One of the most interesting, and, indeed, the first recorded witch-trial in Ireland, was that of Lady Alice Kyteler of Kilkenny. Having had

¹ I, 18, 624 (composed in the thirteenth century). *Vide also: Reliquiae Antiquae*, Vol. I, p. 285.

² *De Orig. Carthus.* (anon.); ap. Martene: *Amplissima Collect.*, Tom. VI, pp. 55 *et. seq.*, Cap XXV, etc.

³ I.e. "Riders upon brooms"; from *Scoba*, a broom.

⁴ Limborch: *Hist. of the Inquisition*.

⁵ *Historia Inquisitionis*. Bk. I, c. 23.

four husbands, it was thought probable that she had done away with them through sorcery. Proceedings were brought against the lady by the Bishop of Ossory, though the accused managed to escape to England, being something of a power on the island. Her alleged accomplices were tried in her absence, while the Dame herself was indicted *in absentia*. One of Lady Alice's servants, Petronilla, though she denied everything at first, after being flogged six times with a whip or scourge agreed to all questions that were put to her.

She confessed, in reply to interrogations, that she herself was a strong witch, but that Lady Kyteler was a far more powerful one. Charms had been made by her and her mistress, for the purpose of exciting love. Some of the ingredients of these mixtures were the brain of an unbaptized child, herbs, worms, and the head of a robber. The incubus or demon-lover of her mistress, said the maid, was named Robert Artisson; and he required a sacrifice of cocks to be made to him at the cross-roads. The physical association between the witches and their incubi were confessed by her in detail, after which she was burned.

The Lancashire witches, the denizens of Pendlebury Forest, near Manchester, were greatly feared and regarded as particularly obnoxious. A certain local magistrate, about the beginning of the seventeenth century, decided at length to drive these undesirables out, and seized two aged suspects, Elizabeth Demdike and Ann Chattox. Elizabeth Device, the daughter of Demdike, and her own children—James and Alison—were likewise apprehended and charged. In quick succession several further swoops were made, and a large number of other alleged witches brought to trial. Among these were Ann Redferne, Jane Bulcock, John Bulcock (her son), Catherine Hewitt, Alice Nutter, and Isobel Robey.

Each of these people confessed to having had contact with the Devil; and were dispatched to Lancaster Castle to await trial.

Soon afterwards a statement was made to the authorities that a coven of witches had met at the home of Elizabeth Device—on Good Friday—for the purpose of taking action for the rescue of their imprisoned colleagues, and also to destroy the castle housing the accused. It was further alleged that two other items on the agenda consisted of the causing of the deaths of two men, Covell and Lester, the latter subsequently expiring.

All the prisoners were found guilty of witchcraft, at the Assizes of 1612, with the exception of Demdike, who died in jail. Jennet Device, one of Mrs. Device's grandchildren, actually testified with her brother James that the Devil had come in the likeness of a black dog to see their grandmother, and asked her wishes.

In London, on the morning¹ of July 13, 1527, was born John Dee, a remarkable philosopher, mathematician, and suspected sorcerer. Showing extraordinary intelligence at the age of fifteen, he was sent by his parents to Cambridge, where he graduated after two years a Bachelor

¹ At 4.40 a.m., exactly, according to Dr. Thomas Smith, in his *Vitae Eruditissimorum . . . Virorum*; 1707.

of Arts, in the classics and philosophy. During this period, it is said, he worked daily for eighteen hours, spending only four asleep, and two upon meals, out of the twenty-four.

The year 1547 saw him journeying to the Continent, there to converse with the savants of the day. The following year he returned to Cambridge again, bringing with him two great globes devised by none other than Geraldus Mercator. As a Fellow of Trinity College and under-reader in Greek, he produced a play at the University, which gained him the reputation of being a magician, due to certain stage effects which the general opinion of the day was unable rationally to assess or explain. Alchemy was his next interest, and we find him a year later at Louvain, studying the Hermetic Art. Thence, already having gained a great scholastic and philosophical reputation, his influence was extended to a wider circle of thinkers by his appointment as a teacher at the Sorbonne in 1580.

Meanwhile, however, in 1551, Dee was granted a rectory in Worcestershire. During the reign of Queen Mary he was imprisoned at Hampton Court for "enchantments" against the sovereign, and most carefully interrogated. When Elizabeth acceded to the throne Dr. Dee found himself in a much stronger position, for both the Virgin Queen and Dudley held him in great esteem—even consulting him as to the most auspicious date for the coronation, which he fixed as January 14, 1559. Taking up his abode at Mortlake, the Master became greatly respected, famous, and even feared. The queen herself came many times to his home, where he showed her, among other strange things, his famous "magic stone"—a gazing-crystal—and his unique library.

Dr. Dee's *Diary*¹ tells us that his first actual vision of spirits was on May 25, 1581, when they appeared in this globe. The following year, in the month of November, while the Doctor was bowed in prayer, he experienced a manifestation, he writes, of far greater intensity. At the west window of his laboratory, bathed in a glorious sea of light, was the angel Uriel.

Although the learned Doctor was transfixed with amazement and alarm, the angel smiled encouragingly, and handed him a translucent stone—a sort of convex crystal, as it is described. This miraculous stone had the property of permitting the possessor to see the spirit world, and to ask the angels any mystery or secret.

The manner in which the stone was used was that one person was the operator while the other recorded the visions described by him. From this it would appear that the operator may have to be in some kind of a trance; and, indeed, he was called the *skyrer*, or *skryrer* (seer). For this important function Dee employed a gazer named Barnabas Saul. This fellow seems either to have lost the power of mediumship after a few months, or else to have been a complete impostor, for Dee dismissed him five months after his first vision. By this time the *skyrer* was confessing that he was unable to see any more visions.

¹ Published by the Camden Society, 1842, ed. J. O. Halliwell.

Dee's adventures with Edward Kelly—who is generally thought to have been an impostor—are not of any great importance in regard to the historical facts available to us. Kelly became Dee's skyrer, and told the Doctor that he was receiving all manner of revelations and visions from another world. Together they went to Poland, there experimenting with Alchemy. After a series of hair-raising exploits in most of the Western European countries of the time, the two parted. In January of 1589, at that historic occasion, Dee—who had meanwhile claimed to have effected the transmutation of metals—gave a small quantity of his "powder of projection" to Kelly, who remained at the court of Maximilian II, and continued his hermetic researches.

Dee returned to his house at Mortlake, and, after holding one or two positions conferred upon him by royalty, sunk deeper and deeper into the habits of a recluse, dying at the same house in 1608. Until this day, several mysteries surround his name. If he made the Philosopher's Stone, there is little to be found of it; although it is claimed that he and Kelly achieved transmutation. To what extent Kelly himself was a rogue it is difficult to tell, as is the extent to which Dee dabbled in the Black Art; while his diary is of little value in this respect, for it records mainly the intimate domestic details of his personal life. Just as this very diary,¹ however, was found by accident after his death, so may the future bring some further documentary evidence of Dr. Dee's life.

Gilles de Laval, Lord of Retz and Marshal of France, was born about the year 1400. This famous sorcerer, who came from one of the great families of Brittany, was left ample means by his father; while his beautiful wife, Catharine Thouars, brought him a fortune exceeding a hundred thousand gold *livres*.

His courage was great: an indefatigable opponent of the English invaders, he was in his extreme youth made personal guard to Jeanne d'Arc, and was raised to the rank of Marshal at the age of twenty-five. His remarkable mental powers and insatiable thirst for knowledge gained him a reputation for considerable erudition.

After the death of his grandfather in 1432, the young warrior left the battlefield for the enjoyment of his castles and extensive lands. There he lived a life of almost unparalleled luxury and splendour, never being accompanied by less than two hundred and fifty armed and mounted retainers. Everyone, from the *Maréchal* himself down to the youngest stable-boy, was attired in the most magnificent and sumptuous dress; while his court was so luxurious that many a king might have felt self-conscious there. Thus far, the amazing story of the young nobleman reads exactly like a fairy-tale—and so it has become, for in Brittany to this day Gilles de Rais (or Retz) is still called *barbe-bleue*, and he is thought by many writers to have been the original of the Bluebeard of legend.

A strange thing seemed to befall the young Marshal during this period of his life—he became a dual personality. According to some

¹ Also published by Casaubon. More of his work survives in the Ashmolean and British Museum Libraries.

writers he was being pressed for money, and engaged himself upon magical experiments indicating an advanced degree of diabolism.

Monstrelet¹ says that the Lord of Retz put pregnant women to death, and killed children, to secure the exact kind of human blood prescribed for the conjurations that were supposed to bring him wealth and power. It is even claimed that all his money and fame were acquired by this means, and that he was carrying on a hereditary function as an archpriest of devil-worship in his area. Gaguin accuses him of killing babies,² and one eminent historian hopes that "the charges that brought him to the gallows and the stake were invented by the people who plotted his ruin, but an attentive examination of the evidence brings conviction that amid manifest exaggeration there was a substantial foundation of fact".³

As the Marshal became more grim of mien, and withdrew more and more into introspection and mystery, public opinion noticed that many young boys who had unaccountably disappeared were being traced to the castle of Champtocé, where there was never a trace of them. The black-bearded sorcerer was the victim of a gradually increasing wave of rumours and allegations of satanic lusts and experiments.

He signed a pact with the Alchemist Prelati, writing in his blood that he would obey in all things the Devil, whom it was proposed to invoke for the purpose of finding the secret of the Philosopher's Stone. His sadism meanwhile had increased a hundredfold; by long-drawn-out torture he would increase the sufferings and preserve the life of his human victims until the last possible moment. Even after death he would fondle the bodies and kiss the corpses of the objects of his inhuman activities.⁴

As to the total number of the unhappy wretches who perished at the necromancer's hands, there is no proof. Estimates have variously placed the figure at seven or eight hundred; but the Inquisition court charged him with only a hundred and forty proved deaths.

At length his liege lord, the Duke of Brittany, ordered his arrest in response to repeated appeals from the Church and his subjects, and a trial was held. The bench in this instance consisted of the Vicar of the Inquisition, the President of the Provincial Parliament, the Bishop of Nantes, and the Chancellor of Brittany.

Gilles de Rais confessed all the tortures, described the sufferings he had inflicted upon innocents, and asked to be received into the Church. He further denied heresy, and asked to be allowed to expiate his sins. The Commission was totally unsatisfied with his confession, believing that there was a diabolical motive for the butcherings; which, however, the accused steadfastly denied.⁵

He was condemned to death by hanging and burning, the execution

¹ II, 248.

² *Hist. Franc.* Bk. X, c. 3.

³ Bossard et Maulde: *Gilles de Rais, dit Barbe-Bleue*. Paris, 1866.

⁴ H. C. Lea: *Hist. of the Inquisition*. Vol. III, 1888, p. 472, §2.

⁵ Bossard et Maulde: *Inquisition*. Pr. pp. 45 ff.

to take place the following day. The Marshal mounted the scaffold with great dignity and spoke in a composed voice. The whole population of Nantes marched through the streets in procession, praying for the salvation of him who had, such a very short time before, been their master and greatly feared tyrant lord. As the Marshal and two of his confederates were hanged, the faggots were lighted ; but, before the fire could consume the body, his kinswomen ran forward and reclaimed it. Thus ended the life of one of the most notorious of the sorcerers of France.

CHAPTER VI

THE DEVIL

THE modern word "Devil", and its numerous variations in most European languages, may be traced to a derivation from the Greek "Diabolos", to which the Arabic term "Eblis" is thought to be etymologically linked.¹ The crystallization of the concept of the Devil as a powerful figure in opposition to God, and commanding the infernal hosts, is not to be found in all philosophical or theological systems. To the Christians, the Jews, and the Muslims the Devil does take this important position; though considerable confusion has been occasioned by the using of the word in a wider sense to represent what are often merely inferior spirits, without adopting a rigid definition, by many writers.

Christianity, particularly, in the form adopted by the proselytizing priesthood,² whenever it came into contact with fresh fields of operation, denounced many minor spirits believed in or propitiated by the local people as Satan, thus teaching them for the first time of the existence of a completely evil being. An interesting comment upon the origins of the devil-concept in certain circles is made by one writer:³

"The term 'Satan' and 'Satans', which occur in the Old Testament, are certainly not applicable to the modern concept of Satan as a spirit of evil; although it is not difficult to detect in the Old Hebrew mind a fruitful soil, in which the idea, afterwards evolved, would readily take root. The original idea of a 'Satan' is that of an adversary, or agent of opposition. The angel which is said to have withstood Balaam is in the same breath spoken of as 'The angel of the Lord', and a 'Satan'."

Spina⁴ says that many of the various diabolic names do not belong to different demons, but are rather various attributes of the Devil himself. Diabolism, he continues, means pride; Satan, the enemy; Demon means iniquity, and Leviathan, avarice. Behemoth is the gluttony of the Devil, and Asmodeus his capacity for the physical excesses. Belial, likewise, is not a distinct spirit, but an indication of another attribute: lack of restraint. Beelzebub—Lord of the Flies—refers to flies as unclean

¹ The Teutonic word *teufel*, *devil*, is derived from *διδάσκω* the Greek version of "tempter". Grimm points the philological link: It. *diavolo*; Sp. *diablo*; Fr. *diable*, Old Fr. *deable*, and others. He notes, however, that there is a connection with the Aryan root-form, though he only goes as far as Persian *div*, and *deus*, thus implicitly supporting the "fallen god" concept. *Op. cit.* Grimm: *Teut. Myth.*, 2nd ed., 1844.

² Cf. Sir G. W. Cox: *Myth. Aryan. Nat.* Cap X, *et passim*.

³ F. T. Hall: *Pedigree of the Devil*.

⁴ Alphonso de Spina: *Fortalitium Fidei*. Nuremberg, 1494, v—I.

creatures being closely associated with Satan's impure and unclean nature and activities.

There are, however, continues this author, certainly hosts of evil spirits, whose prince is the Devil; exercising his function through election and not dictatorship.

The theological commentators invoke ecclesiastical histories to show that the Devil used to appear—and still does appear, if we are to credit some writers—in various forms. Actual cases are cited. St. Martin was consistently disturbed by the Devil, who appeared in all manner of shapes and forms, alternately cajoling and attempting to deceive him.¹ He would even manifest himself in the form of Jove or Mercury, and sometimes in female bodies resembling those traditionally assigned to Minerva and Venus.

Catherine Darea, in 1578, cut off the heads of her own child and that of another little girl. She explained this by saying that the Devil had appeared to her in the form of a large, dark man. This apparition had presented her with a sickle, and told her what to do.²

It has often been said that the Devil cannot bear to hear the name of God, to see the sign of the Cross, or to be confronted with other Christian objects. There is, therefore, considerable interest attaching to a story, apparently as well documented as any to the contrary, which speaks of the Devil as successfully impersonating a saint, praying, and performing all kinds of devout exercises:

“About the year 1545 happened at Corduba,³ a famous City in Spain, a most wonderful imposture of Satan.⁴ A young girle of a poor Family named Magdelene de la Croix being but five years old, was put, by her Parents, into a Monastery of Nuns; . . . the Devil appeared to her in the shape of a Blackamore and although she was at first sight much afraid, yet the Fiend did promise her so many Toyes . . . that he brought her to discourse with him, ever injoyning her streightely, that she should never disclose ought of their private conversation. About that time, the girle began to show a very quick and apprehensive wit, and a nature different from others, which gained her no small esteem from the rest of the Nuns, both old and young.

Being come to the age of Twelve, she was solicited by the Devil to marry him, and for her Dowry, he promised her that for the space of thirty years, she should live in such a reputation of Holiness through all Spain, that the like was never before. Thus while Magdelene, under this contract, passed the time in her chamber with this wicked Spirit, that entertained her with his Illusions, another Demon took her shape and resemblance, and constantly resorted to the Church, to the Pulpit, and to the Cloisters, and all the assemblies made by the Nuns, with a great deal of figured devotion; he told Magdelene

¹ Martini: *Sulpicius Severus*, Nos. 21–22.

² Bodin: *Praefat.*, p. 230.

³ Córdoba.

⁴ *A Treatise of Witches*. London, 1673.

also, after he had gone to Church in her place, all that was done in the world; of which giving notice to those who had her already in great Reputation, began not only to be accounted an Holy Virgin, but to bear the name of a Prophetess. Wherefore although she was not yet come to full age, yet she was elected Mother Abbess by the consent both of the Monks and the Nuns.

Now when the Nuns went to Communion on Easter Day, and other great festivals among them, the Priest always complained that somebody had stolen one of the Hosts from him, which was carried by this Angel of Darkness unto Magdelene, who being in the midst of her Sisters, showed it unto them and put it in her mouth as a great miracle. Moreover, it is said, that when she was not present in the Mass, though there were a wall between her and the Priest, yet at the Elevation of Corpus Christi, the wall did cleave that she might see it. It is also very well known that if at any Festival Day the Nuns carried her in Procession with them, to make the actions more venerable, by some extraordinary action she carried a little Image of Christ newly-born, which she covered with her hair that grew down to her feet. Many more such illusions she used chiefly on solemn dayes, that they might be more recommendable. By this time the Pope, the Emperor, and the Grandees of Spain, did write to her, and by their Letters intreated her to remember them in her prayers, and asked her advice and counsel in all matters of great Concernment, as by several letters found in her Closet was manifested.

Many ladies also and gentlewomen would not wrap their newborn children in Swodling clothes till they had been blessed by the Magdelene. But God permitted not this Diabolical cheat to lye longer concealed; for Magdelene after she had spent about thirty years in this acquaintance with the Devil, and had been Abbess twelve years, repented of her former life, and detesting these Abominable Acts, and the horrid society of Satan, she freely discovered when everyone thought least on it, all this notorious wickedness to the visitors of the Order; yet some report that perceiving the Nuns began to find the deceit, prevented their discovery by her own Confession; for such is the Custome in Spain, he obtains his pardon that doth voluntarily confess his crime. At the hearing of this Confession, Magdelene was imprisoned in the monastery of which she was Abbess. Nevertheless, in the mean time, Satan still continued his illusions, taking the Chief place in the Church according to its wonted manner, and was seen on its knees, praying for the rest of the Nuns; insomuch that everyone thought it had been their Abbess, and that the visitors had given her leave to assist at Mattins for the great signs she gave of repentance. But the next day finding that she was still in Prison, the matter was related to the visitors; and her process was at last sent to Rome, but because she had willingly confessed, she received Absolution.”¹

¹ The author of this Treatise (*op. cit. supra*) invokes the following authorities in support of the facts contained in this story: Zuinger: *Au Theatre de la vie Humaine*; Bodin, and Cassiodore Reny.

The Pact, of course, is the keystone of any connection with the Devil. The invocant agrees to give his soul to the Devil after a specified number of years, in exchange for certain defined advantages of a material nature, to be enjoyed by him in the interim.¹ For this reason it is obviously important that we should know the nature of pacts, and the method of their being arrived at. According to Guaccius,² there are two kinds of pact, the expressed and the tacit. The "expressed" pact includes a written supplication, presented to the Devil, which may be effected through a third party, such as a wizard. The formal wording of the pact involves the repudiation of Christianity and of God. Insults are called down upon the head of the Virgin Mary. The worship and honour previously reserved for God is transferred to the Devil. Guaccius continues that Hyppolitus the Martyr said that the Devil causes the worshipper to say:

"I deny the Creator of Heaven and Earth, I deny Baptism, I deny the worship of God. I join thee, and in thee I believe."

The Devil then marks the brow of the initiate with a claw, deleting the mark of baptism. Next, the fiend emulates the rite of baptism, and bathes the disciple again in his own way. Thirdly, the original name of the subject is cast away, and a new one is bestowed. This authority quotes the example in this connection, of Roverene of Curo, being freshly styled *Balbicapra* by this method.

Fourthly, the initiates are made to renounce their godfathers and godmothers, of baptism and confirmation, and makes assignation of new ones, more in keeping with the character of satanism. Fifthly, relentlessly pursues the devout Father, the Devil is given some of the clothing of his followers. That is because the Devil is anxious to obtain possession of all the person involved, and thus takes samples—as it were—of their blood, children, and other possessions.

Sixthly, allegiance to Satan is sworn upon a circle described on the ground. After that, petition is made to His Infernal Majesty, that the names of the new initiates be deleted from the Book of Life; and that they should be entered in the Book of Death instead. The eighth ceremony is the agreement to make a sacrifice to the demon, some promising to bring a child at stipulated intervals, often of a few weeks' duration. Upon penalty of punishment, all must give a gift to the master once a year, in any case, and irrespective of other contracts.

Tenthly, and as the last item, the Devil impresses his character or sign in an inaccessible part of their bodies, says Guaccius, in the same manner as with slaves who escape. This authority differs slightly from others in saying that the Devil marks only those of whom there is doubt as to their loyalty. The mark may vary in shape and size, as well as in

¹ The alleged pact of Urbain Grandier, convicted in 1634, is preserved in the Paris Bibliothèque Nationale. Supposed to be in his own handwriting, this interesting manuscript is headed: "*Veu de Grandier*".

² Francisco Guaccius (*alias* Guazzo): *Compendium Maleficarum*. Milan, 1608, cap. 6.

position. Under one eyelid is a frequent place. Shack, in the eighteenth century, gives a further version of pact-making with the Devil.¹

He, too, agrees that pacts are implicit and explicit. In explicit pacts, according to this writer's definition, God is renounced, and the person becomes the Devil's creature. Implicit pacts means that the very exercising of the diabolic arts constitutes a tacit invitation to the Devil to enter into a relationship with the operator. No special arrangement is made in this form of pact. The same writer goes as far as to include superstition in the category of implied contract, with the further addition of sympathetic medicine.

Washington Irving, in his *Tales of a Traveller*, tells of a poor man, named Tom Walker, born in Massachusetts in 1727. Walker was alleged to have sold himself to the Devil in exchange for money. Whatever may have been the truth of this story, the fact is that he suddenly became rich, opening a large bank in Boston. Prosperity multiplied, until one day, when he was foreclosing upon a poor client, a black man with a horse of the same colour knocked at the door. The miserly banker admitted this visitor, later going out with him. He was never seen again. During that night his house burned to the ground, and subsequently his gold was discovered to have vanished completely.

Longfellow² tells one of the many tales about the way in which the Devil has been cheated. The Abbot Giraldus of Einfeldel made a pact with the Evil One, the terms of which were that the demon should build a bridge over a cataract, to receive in exchange complete possession of the first living thing to pass over it. When the magnificent bridge was complete, the Devil was cheated by the wily Abbot sending a cat or dog across first.

This is supposed to be the Reuss bridge, in the Uri Canton of Switzerland. An almost exact parallel of this story exists in relation to the Bridge of St. Cloud, not far from Paris; the inhabitants having tricked Satan in precisely the same manner—by presenting him with a cat.

An oath said to have been made by witches to the Devil runs like this:

"I deny God, Creator of Heaven and Earth, and I adhere to thee, and believe in thee."³

A good description of the Devil is given by the confession of another sorceress: "A black man did appear to her and assist her to put a curse on a man by means of a clay image in which pins were pushed; she also declares that one of the black man's feet was cloven, and his apparel was black, and he had handcuffs on, and black breeches and no shoes; and his voice was high-pitched and gusty. He gave her and her family the names of Ejoal, Jonas, Sopha, Locas, and Enippa, respectively, after they had renounced their baptism by putting one hand on his head, and the other

¹ Johan Shack: *Disputatio Juridica Ordinaria de Probatione Criminis Magiae*. Griefswald, 1706.

² *Golden Legend*, V.

³ Cf. Formula given (*vide supra, op. cit.*) by Guaccius, as stated by Hyppolitus the Martyr.

on the sole of his foot, and the man promised that they should not want any pleasure."

The pact extracted from his devotees at the Sabbath is described in another book, this time from the fifteenth century.¹

"Witches and sorcerers often make verbal pacts and promises with the Devil at the Sabbat. They are also made to swear, that when they are summoned to the meeting, they will proceed to it, without fail. They travel by means of an unguent and stick supplied by the Devil. At the Sabbat, the sorcerer is presented to a creature, usually in the shape of a black cat, who extracts from him a verbal oath of fidelity, to the effect that he will obey the master presiding, and to all others present. He also agrees to bring as many new members as he is able; and that he will kill as many children as he can, under the age of three years."

He further agrees to observe the complete secrecy of the order, and he will try as hard as possible to prevent marriages taking place. Before kissing the devil *sub cauda*, the initiate swears to seek and procure revenge against any person or organization harming the witch-cult or working against other sorcerers.

Dr. Ebenezer Sibley, the "astro-scientist", has some observations to throw light upon the nature of pacts and their making:²

"Once the circle has been drawn and the Devil conjured, there is no avoiding the pact; and unfortunates who desire to bargain with the Devil over the terms, found to their sorrow that there was but one form that Lucifer would agree to, and that was that he agreed to help the magician in every way, and provide him with all the gold and jewels that he desired, providing that the sorcerer gave himself over to Satan body and soul, after twenty years, for any purpose that the Devil wished. The Devil, after having received the pact, written or signed in blood, took it to hell with him, and kept it as a security."

As upon most subjects, the talented Albertus Magnus³ tells that, from the religious point of view, the freewill and theological learning of man cannot be affected either by the Devil's wiles or by attempted connection with him on the part of the fiend; unless the person is weak. Anyone who succumbs to his blandishments does so only to the extent that he is impure, or has allowed his baser nature to be open to influence.

The pact having been made, it was the first concern of the operator as to how it might be broken, as can readily be gathered from the contemporary writings on the subject. The *Dictionnaire Infernale* has a simple remedy. Its author informs his readers that the pact could simply be nullified by spitting on the ground three times, with the intention of breaking the pact:⁴

¹ Gazariom: *Errores*, 1450.

² *Key to Physic and the Occult Sciences*, 1817.

³ Alb. Mag. (Bishop of Ratisbon): *Summ. Theol.*, ii.

⁴ Collin de Plancy.

"A demon can be compelled by exorcism to surrender a writing, by which he signs with his blood a compact, and it is the business of a judge to make him do so, but, if it cannot be had, which God seems to permit not, then it can be annulled by the repentance of the sinner."¹

Rabelais gives a story of the prince of darkness being cheated by a farmer. In July, the devil and his crew descended upon a farm, and asked the farmer what he was going to give them. When the farmer refused to give them anything, the Devil threatened to kill him. This arrangement was by no means agreeable to the son of the soil, and they therefore made a pact, whereby the Devil could have everything above ground one year, and the farmer all that grew below; this would alternate each year. The agriculturist was not skilled in his vocation for nothing; but, on the contrary, did well out of it. Each year that it was the Devil's turn to claim the crop above ground he sowed grass, and underneath, radishes. The next year, corn was planted above, with turnips below. When the Devil and his minions took the turnips to market, and the grass, they were chased from the market-place by the jeering populace, who did not want such worthless fodder. Eventually the Devil became so baffled that he left the farm.²

One famous pact was that made by Michael Lewis. A tablet may be found in the chapel of St. Ignatius, tells Dom Calmet, in Molsheim, which records the tale of a young German aristocrat, one Michael Lewis, of the exalted family of Boubenhoren. When quite young, this gentleman was sent for his final education to the court of the Duke of Lorraine. Developing a taste for gambling, in a very short time all his money was lost; what was there to do but to sell himself to the Devil? As he thought over the matter a fair youth, dressed in the latest style, and of about the same age as Lewis, approached him, and enquired as to the cause of his apparent depression.

This stranger handed him a handful of money, asking him to take it, to test it, and to see him the next day. Returning to the tables, Lewis won all that he had lost, and with it the complete fortunes of his associates. The next day he visited the Devil, whose demands were limited to three drops of the youth's blood, which, being given, were preserved in the shell of an acorn, to be used as ink. A letter was written by Lewis to the Devil's dictation, in a language that he was unable to fathom. Two copies were penned by the youth; one was retained by the evil spirit, and the other was placed over the spot from which the blood had been taken. The Devil then contracted verbally to serve Lewis for seven years, after which, he continued, the young man would become his complete property. Thereafter, day and night, the Devil appeared to his ally at all times of the day and night, in every shape and form, and encouraged him to commit crimes and sins.

By the time that Lewis was about twenty years of age this seven-year period of his contract with the Devil had almost expired. Having

¹ F. Bordon: *Con. Inq. Pan.* 1648.

² *Works of Rabelais.* 1858, ch. 46, p. 326.

returned to his home, he was instructed by Satan to commit arson, to murder his parents, and finally to kill himself. Confessing the truth to his mother and some of the family servants, the youth was dispatched to a group of monks for aid. By this time the Devil was exasperated, and made several attempts to harm him; further, appearing in the form of a cave-man, he produced a forged contract, in an attempt to convince the monks that he himself had denounced the pact, and would thus release their charge.

The Holy Fathers took him to the chapel of St. Ignatius, where Lewis received the Holy Eucharist, after renouncing the Devil, and accepting the Roman Catholic faith. While this ceremony was in progress Lewis was haunted by two huge black goats squatting on the ground, in the hand of each being a copy of his contract. This manifestation ceased upon the starting of the form of exorcism in the name of St. Ignatius; and, without any blood, or opening of the skin, the scroll of his contract was seen to fall from the youth's arm, falling in front of the exorcist. There remained, however, one copy in the possession of the Devil, and so the exorcism was resumed. Taking the name of the saint again, it was promised that a Mass should be held in his honour if the contract could be regained. Upon these words being uttered a deformed stork, black in colour, made its appearance, dropping the missing pact from its beak upon the altar.

Echard the historian relates a strange story concerning the pact supposed to have been made by Cromwell with the Devil.¹ The third of September, 1651, was the occasion of the battle of Worcester, when Oliver Cromwell's forces defeated Charles II—the battle to which he used to refer as “my crowning victory”.

The General was an intimate companion of one Colonel Lindsey, who had been senior captain in Cromwell's old regiment, and “on this memorable morning the General took this officer with him to a woodside not far from the army, and bade him alight, and follow him into the wood, and to take particular notice of what he saw and heard”.

After a few minutes' walk through the wood, Lindsey “began to turn pale, and to be seized with horror from some unknown cause. Upon which, Cromwell asked him how he did, or how he felt himself. He answered that he was in such a trembling and consternation that he had never felt the like in all conflicts and battles that he had been engaged in.”

Cromwell rebuked him, and, having proceeded some twenty yards further, Lindsey suddenly stood stock-still, crying out: “By all that is good, I am seized with such unaccountable terror and astonishment that it is impossible for me to stir one step further,” upon which Cromwell called him a faint-hearted fool, and bade him stand and be witness.

The General, “advancing to some distance from him, met a grave, elderly man with a scroll of parchment in his hand, who delivered it to Cromwell, the latter eagerly perusing it”.²

¹ L. Echard (Archdeacon of Stowe): *Hist. of Indep.* 1660–1, IV, 31.

² Godwin: *Lives of the Necromancers*. 1834, p. 439.

Lindsey, a little recovered from his fear, heard several loud words between them. Cromwell said, "This is but for seven years; I was to have had it for one-and twenty, and it must, and shall be, so." The other rejoined in the most positive terms that "it" could not be for more than seven. Hearing this, the Protector cried out "with great fierceness" that it should, therefore, be for fourteen years. The old man shortly declared that it could not possibly be for any longer time, and that if he would not take it so, there were others that would. Thereupon Oliver Cromwell, the story goes, took the parchment and, returning to Lindsey, cried: "Now, Lindsey, the battle is our own! I long to be engaged."

They rode together out of the wood, Cromwell with the determination to force the battle, and the Colonel no less resolved to escape from the army.

After the first charge Lindsey deserted his post, riding away with all speed, and maintained his flight, day and night, until he reached the county of Norfolk, and the residence of a trusted friend, Mr. Thoroughgood, Minister of the Parish of Grimstone:

"Then desiring his Protection from Cromwell's Inquisitors, he went in and related to him the whole Story, and all the circumstances, concluding with the remarkable Words, *That Cromwell would certainly dye that Day seven Years that the Battel was fought.*

The strangeness of the Relation caus'd Mr. Thorowgood to order his Son John, then about twelve years of age, to write it in full length in his Common-Place Book, and to take it from Lindsey's own mouth. The Common-Place Book, I am assured, is still preserv'd in the Family of the Thorowgoods."¹

As soon as Cromwell learned of Lindsey's defection no efforts were spared to bring him back, or to have him otherwise silenced; a large reward being offered to whomsoever should take him, alive or dead.

Taking up the narrative again from the pages of Echard: "How far Lindsey is to be believed, and how far the story is to be accounted incredible, is left to the reader's faith and judgement, and not to any determination of our own." Oliver Cromwell, Lord Protector of England, died exactly seven years after the battle, which was the same date as the alleged pact to the day: on September the third, 1658. The horrible storm that raged at the moment of his dying was thought by many people to be conclusive proof of the truth of Lindsey's allegations.

"And tho' he had run thro' so many dangers, and had so many Plots against his Life, and committed so many wicked and flagitious Acts, yet he (Cromwell) breathed out his last on his Bed. But as if the Elements as well as Men had waited for this Day: it was very memorable (says a late historian) for the greatest storm of Wind that had ever been known, for some hours before and after his Death, which overthrew Trees, Houses, and made great Wrecks at Sea; And

¹ Echard: *op. cit.*, p. 691, cols. 1 and 2.

the Tempest was so universal that the effects of it were terrible both in France and Flanders, where all the People trembled at it; for besides the Wrecks all along the Sea-Coasts, many Boats were cast away in the very Rivers, and within a few Days after the circumstance of his Death that accompanied the storm was universally known."¹

The last words of Oliver Cromwell were said to be these: "To fall into the hands of the living God—a fearful thing."²

MEN OF THE PEACOCK ANGEL.

Perhaps one of the most interesting devil-worshipping groups readily accessible in the world today are the Yezidis. In many localities of the Near East—from Mosul in Iraq to the Caucasus and Kurdistan—are to be found the scattered communities of the Yezidi people, worshippers of the Peacock Angel: the dreaded Malik Ta'us.

These fifty thousand peasants, who cannot with honesty be termed, as they have often been, pavorators, earn a mention in the present work on two grounds. They form a distinct type of hereditary secret society, and appear to pay homage to Satan in the form of their idol, the Peacock. Of their origins, little is known with certainty; their language is a dialect of Kurdish, their general manners towards outsiders inoffensive. The Yezidis are extremely reluctant to speak of their religion and beliefs, while very few people have been vouchsafed even a glimpse of any of the revered peacock statues; but research and observation have elicited certain main facts concerning them.

Sheikh 'Adi bin Musāfir is the personage held in most reverence by the believers; while their theological and temporal organization is headed by a *Khalifa*, or "successor". Under him are the hereditary priests, whose rank, in descending order of importance, are *Sheikh*, *Kawwal*, and *Faqir*.

In spite of the lack of knowledge about the mysterious cult, the theorists have remained undeterred. In those Yezidi beliefs of which they have heard, or which they believe to have witnessed, these enterprising and ubiquitous commentators profess to find traces of Magian doctrines, of Mithraistic philosophy, or of Mazdaism. They have variously attributed the Yezidi name to a derivation of Yezd, a province of Persia, to Yezid, an historical figure, and to Yezdan, an old Persian name for God, to mention but a few. It is, however, more interesting to the student of the occult to seek the facts and leave the theories until later.

Among the devotees of the Peacock Angel, whilst honour and reverence is ascribed to the Devil, homage being paid to him, his actual name is tabooed. No Yezidi may utter, write, or read it. The peacock is said to have been the form in which the "constructive spirit of darkness" instructed Sheikh 'Adi to worship him; and it seems that the original representation of this figure was in the form of a flag. Later it was cast in metal, and used in the rites and mysteries. The method of procedure is that the hereditary priest erected the metal statue of the *bira* in a bowl

¹ *Compl. Hist. Eng.* London, 1706. p. 209, cols. 1 and 2.

² Walter Fogg: *One Thousand Sayings of History*.

or tray of consecrated water, went into a trance, and allowed the spirit to speak through him. When an extraordinary meeting is held, a message is sent from one village to another by means of a courier, bearing one such statue, in a small size, as a symbol of his mandate. This representation is shown to the chief of the village, who then hears the order of the Khalifa.

The Yezidis hold that Jesus and Muhammad were prophets, and that a certain period of time is allocated to each of several spirits to dominate the world; the current period of ten thousand years, they say, of which about four thousand have elapsed, is the age of the peacock, who, according to their belief, was once universally worshipped by mankind.

The great annual Yezidi festival is celebrated in April, at the tomb of Sheikh 'Adi. Great reverence is paid on this occasion to the fires of naphtha and bitumen which are lighted. A feature of the proceedings are readings from their holy books. These works consist, as far as is known, of three manuscripts: the *Jalwa*, the *Kitab-al-Aswad* ("the Black Book"), and the odes of Sheikh 'Adi. The reading of these books in the original Kurdish dialect is absolutely forbidden to any but the highest initiates, even among Yezidis, but portions are read or recited from copies, or by heart; and paragraphs are frequently quoted in Arabic.

One of the most jealously-guarded secrets of the cult is the whereabouts of these books, which are traditionally supposed to be concealed in an inaccessible place known only to four persons. The books, when not in use, and the peacock images, are covered in red cloth.

Various authors have thought that they had discovered the secrets of the cult, but the alleged revelations so far consist in a repetition of the known tabus and practices of the devil-worshippers. Thus it is unlikely that the true copies have been investigated. One version was published, which had been obtained by bribing a man who had claimed—without support—that he was the keeper of the manuscripts. Among the authorities believing that these were forged is Professor Mingana, who places the age of the supposed revelations at only fifty years. Several other commentators are even less satisfied with the account of their location and acquiring by one Brother Anastase Marie, a local monk.

Sheikh 'Adi himself, their great leader, seems more of a historical reality. From what little the Yezidis will say, their original temple dedicated to the dark angel was renamed Sheikh 'Adi after a certain Sufi (mystic) saint of this name had lived among them. His full name is generally given as Saraf-al-Din Abul Fadl 'Adi ibn Musāfir ibn Ismail ibn Musa ibn Marwan ibn al-Hasan ibn Marwan, ibn Muhammad ibn Marwan, ibn Harkan, son of 'As, who was the son of 'Ummayya. Regarding this great dignitary, of whose life there is much historical evidence other than that of the Yezidis themselves, the devotees of the Angel will say little else.

The Arab doctor Kasi Ahmad ibn Khallikan of Mosul tells of 'Adi the saintly Sufic philosopher who lived near Baalbeck in Syria during the twelfth century. The King of Arbil, one Musāfir-ud-din, is invoked as corroborative evidence in this statement, and quoted as saying that

he himself saw the saint, who died at an advanced age, when the King was a boy.

'Adi was the disciple of Sheikh Abd-al-Qadir of Gailan, the founder of the Qādiri Sufi Order at Baghdad, in the year 561 of the Muhammadan era.¹ Sheikh 'Adi spent four years in devotional study at Mecca, to which holy city he had repaired on a pilgrimage with his mentor, 'Abd-al-Qadir, and subsequently started his teachings. The Yezidis claim that while at Mecca he was miraculously drawn up to heaven (*sic*) by Malik Ta'us, though there seems to be no other attested report of this strange occurrence. Thus it seems that the Sufi saint was adopted by the devil-worshipping Yezidis as a kind of Patron Saint; and tradition has developed his pre-eminence in their hegemony—possibly due to the known reverence shown to him by all who were his contemporaries and students.

¹A.D. 1165.

CHAPTER VII

WHITE MAGIC

WHITE and Black Magic respectively were termed by the Greeks Theurgia and Goetia. In this chapter we treat of the former, of which one commentator says: "Theurgia was, by the philosophers, accounted a divine art, which only served to raise the mind to higher perfection, and to exalt the soul to a greater degree of purity; and they, who by means of this kind of magic, were imagined to arrive at what was called intuition, wherein they enjoyed an intimate intercourse with the deity, were believed to be invested with their powers; so that it was imagined that nothing was impossible for them to perform."¹

Just as the instruments and the vestments of the Art in Black Magic must be prepared, consecrated, and donned, as well as being employed, according to certain exigencies whose disregard nullified all efforts to utilize the supposed powers of the arcana, White Magic had almost identical requirements, and a similar code of behaviour and abstinence. Later writers, and particularly the cheaper grimoire-sellers, took much of the materials of the Art and the mere formulae out of the books of the magicians, and sold them like vegetables, hopelessly out of context, and without regard to the due ceremonies laid down by the adepts. Of those masters who sought to restore the esoteric character of the practice of the mysteries, the names of Francis Barrett and Eliphas Lévi, whatever their personal merits or defects, are among the foremost. The rituals of the dedication of the magician for the practices of the White division of magic given in the *Magus* and the *Dogme et Rituels de la Haute Magie* are patterns of piety and belief—irrespective, it is emphasized, of the intrinsic merits of the Art itself, upon which no comment is offered in this study.

"All who made profession of this kind of magic aspired to this state of perfection. The priest, who was of this order, was to be a man of unblemished morals, and all who joined with him were bound to a strict purity of life; they were to abstain from women, and from animal food; and were forbidden to defile themselves with the touch of a dead body. Nothing was to be forgot in their rites and ceremonies; the least omission or mistake rendered all their art ineffectual; so this was a constant excuse for their not performing all that was required of them, though as their sole employment (after having arrived to a certain degree of perfection, by fasting, prayer, and other methods of purification) was the study of universal nature; they might gain such an insight into physical causes, as might enable them to perform actions, that might fill the ignorant vulgar with amazement."²

¹ Rev. W. Cooke: *apud*; Boyse: *Pantheon*. Dublin, 1792, pp. 232-33 (App.).

² *The Pantheon*. Dublin, 1794, App. I, p. 233.

The Reverend William Cooke, Vicar of Enford and late Rector of Oldbury, when he penned these words nearly two centuries ago, certainly was no believer in the efficacy of magic; and one would hardly have expected him to be such—or, at least, those members of the Church who were adepts would not be inclined to state their views in print. Nevertheless, the reverend gentleman, steeped as was inevitable in the “Fabulous history of the Heathen Gods”, as the book is subtitled, does give us an insight into the rigorous regiment adopted by the practitioners of White Magic during the classical period upon which he was undoubtedly an authority.

Thus, while his facts were, in all probability, as true as his scholastic reputation was high, it is not necessarily the fact that his conclusions were valid. Hence, when he says, a little later in the same narrative, that this superior knowledge of the laws of nature—to which he has made reference in the passage quoted as being possessed by the adepts—was the only motive of their researches, one might well reply that there is an abundance of stronger evidence to support a belief in literal thaumaturgy, not only among the “Ancients” (Greeks and Romans) of whom he speaks but, what is perhaps more to the point, among their teachers.

Divination :

Divination, or the ascertaining of future events or concealed facts by magical means, constitutes an important part of White Magic, many of its facets being familiar to most people. The interpretation of dreams, for example, is a branch of this; while the observation of omens or augurs—like a black cat crossing the path—are too deeply rooted in the human mind to have been eradicated even today in any community.

Similarly, while the forms of divination are legion, a remarkable consistency of method characterizes the practices of this art in various countries and among peoples otherwise differing widely in their fundamental theological or cultural backgrounds. An interesting example of this is to be seen in the practice of *Belomancy* (divination by means of arrows), which is a division of the larger art of determining events by rods or sticks, which latter is generally known as *Rhabdomancy*.

Among the pre-Islamic Arabs, the results of the discharging of arrows at a mark were interpreted as conclusive proof of the result of an expected event—a practice which was specifically prohibited with the legislation of Islam. The fact that this belief was also at one time or another held by the Greeks and Chaldeans may not be surprising; but, when we find the same system operating apparently with exactly the same rules in a location geographically separated by thousands of miles, it is a field of research capable of investigation. Kicah Tanub, king of what is now Guatemala, employed *Belomancy* at the time of the invasion of the South American continent by the Spaniards, for the purpose of determining as to whether the expedition would succeed or not.

The art appears to have been firmly established, for, in Fuentes' work, we learn that a special class of diviners were summoned to exercise this office. Incidentally, both they and other diviners called in for

consultation at this emergency are reported to have prophesied by means of their art that the Europeans would overcome America.

Perhaps the best-known method of divination is embraced in a further division of rhabdomancy—the use of the divining-rod, to locate water, metals, and lost property. There can be little doubt that the miraculous powers attributed to rods generally, and to special or consecrated rods in particular, is in some way connected with the wand of the magician, the “Thundering” wand, and other miraculous sticks. This idea seems to be borne out, or at least supported, by further names by which the divining-rod is known: in addition to *Virgula Divina* and *Baculus Divinatorius*, the divining-rod actually passed under the names of “Caduceus of Mercury”, and the “Rod of Aaron”.

Although it is by now an established fact that these rods can be used—and are used—on scientific principles—that is to say, they achieve constant and efficient results without the aid of incantations, and the like—they may also legitimately be considered a part of White Magic, due to the fact that there is no hard-and-fast explanation of the power motivating their uncanny ability to “dowse” metals and water.¹

The rod itself is a forked branch usually of hazel, though they have been made of almost any wood, and even of metal. The operator holds the rod in both hands, often with the two forked ends resting swivel-fashion between the balls of the thumbs, and simply walks across the area thought to contain the element or article for which he is searching. When the hidden matter is reached the stick twists or twitches—frequently convulsively—and points in the desired direction.

It is further claimed that a skilled diviner can determine by the behaviour of the Y-shaped wand as to the character of the water or deposit, and also its depth and quantity. Although diviners of this kind were formerly often tried and burned for witchcraft, there appears to be nothing savouring of the Black Art in this occupation; while today miners, prospectors, farmers, and even the Army employ diviners to locate water or metals. While this book is being written, the newspapers tell of “dowsers” being called in by a family to locate a missing will.

By the sixteenth century we find books being printed in Germany, whose subject-matter conclusively indicates that the use of the rod for the location of metals was not only used but constituted the basis of a characteristically highly intricate and well-organized system of mining.

Outstanding among these works is the now extremely rare masterpiece *De Re Metallica*.² The efficiency and precision of the mining methods described and illustrated in this voluminous work are so startling as to be practically incredible. Absolutely every operation of mining and the location of minerals are described and illustrated most graphically, point by

¹ One of the most recent books on divining by means of the rod puts it:

“The nature and source of the power that affects the diviner, enabling him to detect underground water, is still a mystery, and, at the moment of writing, conscious of the mundane world in which we live, it strikes me as remarkable that no one exists who can tell us exactly what makes water-divining possible.”—S. N. Pike: *Water Divining*. London, 1945, ch. 1, p. 11.

² George Agricola. Basel, 1546.

point. One excellent woodcut shows diviners at work, and the superintendent of the operations indicating the places to be mined, in conformity with the verdict of the rod. Similar writings also illustrate the use of this rod, among whom is the earlier work of Sebastien Munster.¹ It was in the seventeenth century that the extensive employment of prospectors equipped with this method of location of minerals and water first commenced in England. The celebrated chemist Robert Boyle describes its use in the lead mines of Somersetshire. "I saw its use," he stated, "and one gentleman who employed it, declared that it moved without his will, and I saw it bend so strongly as to bend in his hand."

No divine sanction being claimed by the fortunate users of the rod, it was almost automatically denounced by the religious authorities as a form of Black Magic and a clear proof of a pact between the diviner and the powers of darkness.² Why this was the case, and the learned clergy could not attribute to it a providential dispensation, can only be answered by conjecturing that their minds may have been more full of the crusading zeal against evil than of the constructive desire to stabilize the faith.

The fact that it is only the thing being sought that moves the rod, even when other divivable substances are present, was held to be due to inspiration from the Devil, and total absence of scientific possibility.³ Father Kircher, in his investigations carried out as early as 1654, established that the human element was essential, as the rod would not work if moved by mechanical means, though at the same spot indicating metal when held in the hands.

It was in 1692 that the most sensational event relating to the use of the divining-rod occurred. One Jacques Aymar, a peasant of Caôle, had gained considerable fame as a diviner of water, minerals, gold, and almost anything lost or hidden. Ultimately, when it became known that he could follow and trace fugitives, and particularly murderers, by this method, he was called by the police of Lyons to solve a notorious murder, in which a vintner and his wife had been done to death and found in this state in a cellar.

Producing his rod at the scene of the crime, the diviner found his instrument twitched in a certain direction. Following the path indicated by the rod, Aymar pursued the murderers to Sablon, and followed the supernatural trail back to Lyons, thereafter travelling by boat down the river to a place called Beaucaire. At the prison-house, the rod finally rested pointing at one of the inmates, a hunchbacked man who eventually admitted that he had been one of the accomplices of the killers.

This account, which is given in a contemporary book by a witness of great integrity,⁴ was substantiated by a large number of witnesses of all kinds, and caused a fresh outbreak of the controversy as to the character of the power manifested in the movement of this rod: a mystery that has not been solved up to the present time.

¹ *Cosmographia Universalis*. Basel, 1544.

² Père Lebrun: *Lettres qui decouv. L'illus. des phil., &c.* Paris, 1693.

³ Ménestrier: *La Phil. des imag. énig (Ind. de la Baguette)*. Lyons, 1694.

⁴ Dr. P. Garnier: *Dissertation Physique sur la Baguette*. Lyons, 1692.

Cheirromancy and palmistry are two further instances of methods of divination current in most countries today. Cheirromancy assumed that there is some relationship between the heart, mind, brain, and other parts of the body, and the crease-lines to be found on the palms of the hands. Although practitioners of these arts connected with the hands have called themselves palmists and cheiromancers, the more correct name for the process dealing with matters other than the future from the hand is chiromnomy.

The connection between astrology and hand-reading seems to date from early times, the muscular projections at the base of the fingers being called—counting from that at the root of the first—the “mounts” of Jupiter, Saturn, Apollo, and Mercury. The “mount” of Venus is to be found at the base of the thumb. Health, wealth, intelligence, marriage, and inherited qualities and shortcomings, all can be told from the hand, we are instructed by the palmists. Generally, it is the left hand that is examined, as this is less used in manual work, thus allowing the natural creases to remain preserved and unchanged.

The life line should indicate the date of birth and death of the subject; the line of luck or destiny, if strongly marked, plainly tells of good fortune; while health is shown by yet another line. The shape of the hand itself, as well as that of the fingers, are further valuable aids to the palmist in determining the nature of the individual. Innumerable other marks and signs have been added by successive writers, for the examination of which there is no occasion here, but which can be studied in many modern works dealing exclusively with this subject. We may note in passing that palmistry was widely known to the ancients, while some profess to derive their mandate for its study from the Scriptures;¹ very full treatises were published by Robert Fludd in the seventeenth century,² and Corvo³ a hundred years before.

In China the foot was examined, much in the same way as with the hand, and this art may be termed podoscopy. Hartlieb⁴ may be considered as among the first codifiers of this art, and it is largely upon this work, and upon those of his contemporaries, that the modern version has been built up.

Hydromancy, a further form of divination, this time by water, enjoyed great popularity in former times, and to which numerous references exist in the pages of the classical writers. Augustine speaks of it,⁵ and Del Rio⁶ tells of the Emperor Andronicus resorting to hydromancy, to determine his successor. In this case a spirit was evoked and interrogated.

Among the many methods of seeing one's future spouse current everywhere, the Greeks invoke the aid of hydromancy:⁷

¹ Job xxxvii, 7, *et passim*.

² *Utriusque cosmi. Historia* 1619.

³ André Corvo: *L'Art de Chyromance*. Lyons, c. 1545.

⁴ *Die Kunst Ciromantia* (fifteenth century).

⁵ *De Civ. Dei*, vi, 35.

⁶ Martin Del Rio: *Disq. Mag.*

⁷ Abbott: *Macedonian Folklore*, pp. 51 ff.

"A lump of gold shall I drop into the well; that the water may grow clearer, and I may see my husband to be. . . ."

The answer to a question has been sought, says Del Rio, by suspending a ring in a glass or other receptacle of water, and the augury taken from the noise made by the ring upon striking the sides. Crystal-gazing is really closely allied to hydroscopy and hydromancy, the polished surface of the stone being gazed into in the same manner as the sheen on the surface of a vessel of water.

Divination from the supposed images to be seen in coffee-grounds and pools of ink, the latter being described at length in a book by Lane,¹ are likewise forms of this alleged art. The employment of a boy, mentioned in the same work, as a medium, is also a well-known characteristic of hydroscopy and crystal-gazing. This method has countless variations, not the least of which is the inspection of the pattern made by a drop of oil cast into a pool of water.

The Abbé Pluche² believed that the origin of bird-auguries among the Egyptians was that effigies of birds were originally put out on the roofs as a sign that certain winds were to be expected. Later generations, he says, misunderstanding this, thought that the birds were formerly consulted as auguries, and proceeded to do the same. Thereafter, as one author puts it, birds were thought actually to possess wisdom, and their appearance believed to be an omen of all sorts of happenings:

"The birds were instantly grown wondrous wise, and an owl, who hates the light, could not pass by the window of a sick person in the night, where he was offended by the light of a lamp or candle, but his hooting must be considered as prophesying that the life of the poor man was nearly at an end."³

The Romans usually consulted the auguries on some kind of mount; though bird-auguries could not be taken in August, as this was the season of the moulting of the birds. Windy days, and the time of the wane of the moon, were likewise prohibited. The augur, dressed in an augural robe, with the augural staff in one hand, was seated at the entrance of his tent. With his staff he marked out the divisions of the heavens, and drew lines from north to south and east to west, and offered libations. This prayer was then uttered:

O father Jupiter, if it be thy will, that (this Numa Pompilius) upon whose head I have laid my hand, should be (king of Rome), grant that there be unerring signs, within the bounds I have described.

In this case, which is taken from an actual instance, the priest turned

¹ *Modern Egyptians*, pp. 369 ff.

² *History of the Heavens*. Vol. I, p. 241 q. *apud*, *op. cit.*, *infra.*, *loc. cit.*

³ Samuel Boyse: *Pantheon*. 1772, app. I (Rev. W. Cooke), p. 137.

from one side to the other, and watched the flight of the birds, determining from the direction or mode of their flight, or any other pre-arranged manifestation, the approval or otherwise of the project. The report was then made: "The birds approve," or "The birds disapprove," as the case might be.¹

Another form of bird-augury was the watching of the manner in which birds or fowls picked at the corn laid out for them. Sacred chickens were employed in this mystery, and even generals had cages of them on the field to decide disputed or doubtful points of strategy or information. Silence was demanded, and the birds released from the pen, being allowed to attack the grain. If any of this fell from their beaks the manifestation was called *Tripudium*, and considered most auspicious. If, on the other hand, the corn was scattered in different directions by the holy birds, or they were apparently indifferent to it, a very bad augury was read. To the Romans, thunder and lightning, according to Donatus, were most important in divination. Such manifestations proceeding from the right side were good, and phenomena seen or heard on the left were evil.

The famous College of Augurs, established in Rome by Romulus, originally consisted of three people, one being selected from each tribe; and was later augmented to fifteen persons, presided over by the eldest, who was termed the Master or chief adept. These authorities were possessed of great powers, and were selected with the gravest possible ceremony and amid the most complicated deliberations. So deeply was the belief in augurs embedded in the minds of the people that nothing would cause them to spurn their verdict, nor would they for a moment doubt their truthfulness. A recorded instance of defying the auguries of the chickens was pointed out as proof of the peril of defying the gods. Claudius Pulcher, when the sacred birds were brought before him and refused to eat, ordered them to drink—by being flung into the sea. His subsequent defeat was considered not only well-merited, but inevitable.

Oracles were an important part of the occultism of ancient Greece. In this kind of divination the god or other spirit spoke either through the mind and tongue of the priest, or the voice was supposed miraculously to emanate from an inanimate stone or other venerated object—frequently a tomb or shrine.

The celebrated oracles of Delphi, Dodona, and Jupiter operated in much the same way, the mediums frequently being young virgins, termed "pythonesses", who were supposed to be able to put themselves into contact with the mind of the god, and interpret his message to the questioner.

Omoplatoscopy² deals with determining events by the scrutinizing of a bone—usually the shoulder-blade of a sheep or deer—and is believed to have its origin among the Mongols of high Asia. In Japan this custom, which reads signs from the cracks in the bone, is still practised in very

¹ *Ibid.*, p. 138.

² Cf. similar system of divination in Scotland. Pennant: *Tour in Scotland*. 1769, p. 155.

much the same way as with the Central Asians. In England the custom of breaking the "wishbone" of a bird is closely connected with the same art.

Augury is the name given to omens. One of its divisions is the reading of the supposed significance of the flight of birds; whose origin is attributed by St. Pierre, in his *Studies*, to the ancient custom amongst sailors of following flocks of birds to the nearest land, when lost at sea. To see a red or white animal, and especially a bird of those colours, is considered the greatest luck in parts of Japan. The Romans used to practise a different method of divination, using colours. This consisted of placing small pieces of cloth of different shades into a box and drawing them out empirically. By this means the following results were obtained:

Yellow: Jealousy. According to another version, Gold.

Red: Love, Success, Fortune.

Grey: Calm, Peace, Contentment.

Silver: Disquiet, Disturbance, Passion, Pain.

Gold: Fortune, Intelligence, Gain.

Black: Troubles, Sadness.

Orange: Misfortune.

The "reading" by means of tea-leaves at the bottom or side of a cup is too well known to merit comment, other than that it is among the most popular contemporary survivals of divination in general use today. Divination by cards and dice, though less practised than formerly, is backed by a very formidable literature, while numerology and its applications to divination are still to be encountered. Among other systems actually used, or still in use, are bibliomancy, which consists of the arbitrary opening of a book, and taking an augury from the first passage read; hippomancy deals with two or more people riding horses, and the one which first falls, or reaches a certain spot, or similar stipulation, is thus fated to become subject to whatever fate or influences are supposed to be operating at the time of the experiment.

In botanomancy, trees and plants, with their markings and relationship to the winds, are scanned for indications; while geomancy treats of similar results from the earth itself. The interpretation of dreams is not carried on by oneiromantists with any basis of psychology or physiological fact, but rather attempts to show forthcoming events, and the fate of the dreamer or others. Livers are scrutinized by heptascopists, fire in pyromancy, and bodily marks by Hindus and certain Buddhists. In the last-named art the examination of the marks on the body of children born at the moment of the Dalai Lama's death are sought by Tibetan priests to locate his reincarnation and thus his successor.

Crystal-gazing, dignified by the term crystallomancy, though having its origins, as already noted, in hydromancy, has attained the status of a separate field of operations, and is reputed to be greatly favoured by gipsies. Astrology itself is greatly concerned, in many of its spheres, with divination.

Ordeal :

Trial by ordeal is a deeply rooted form of determining the truth of a dispute, especially in the case of one suspected of supernatural or inexplicable operations. In Britain, the trial of witches was frequently accompanied or preceded by the trial by ordeal of water; the principle underlying which maintained that, if the accused were guilty, he would swim, and if innocent, would sink. It seems that when the suspected witch or sorcerer was cast into the water the fact that he was able to swim, or ignorant of that accomplishment, was regarded as immaterial.

This brings us to the deduction that this type of operation must have been thought by the inquisitors or justices to have some sort of divine sanction, for they could hardly have been ignorant of the fact that swimming was simply an acquired ability. Here we find an interesting parallel with divination; for example, in the case of divination by "dowsers", the ecclesiastical authorities claimed that, since the power was not explicable in scientific terms, it was diabolical in origin. Yet, in the form of divination known as trial by ordeal, it was not thought sinister that a supernatural verdict having close parallels with the consultation of auguries could be accepted; on the contrary, it was an integral part of the belief. This would mean that the only possible exegesis would claim that it is the intent and the motive that would define the difference between the two manifestations. But, although water- and metal-diviners were denounced as having pacts with the Devil, they themselves did not agree to this; while the intent or motive to find water or minerals surely, in itself, cannot be termed irreligious.

It is further noted elsewhere in this book that in well-documented and attested cases diviners have been employed to further the cause of justice—and with success. Therefore it is somewhat difficult to escape the conclusion that trial by ordeal, in appealing to a higher and uncorporeal personality for a verdict which was unattainable by human minds, could be little less than a complete adoption of a universally recognized superstition, and even application, to pagan gods, by those whose very vocation theoretically demanded adherence to a diametrically opposed philosophical and theological concept. In ecclesiastical circles this method of divination was known as *Judicium Dei* (Divine Judgment), and the Church permitted, apparently quite cheerfully, this "issue of paganism".¹

The distaste of the divining-rod, mentioned above as a contrasting illustration *vis-à-vis* ordeal, may have been due to individual embitterments or disappointments in experiments by the priests themselves; which can be best described by one quotation from many:

"In the search for water, ecclesiastics were particularly fond of the rod. The Maréchal de Bonffleurs dug many wells, and found no water, on the indication of a rod in the hands of the Prieur de Dorenie, near Guise. In 1700 a curé near Toulouse used the wand to answer questions, which, like *planchette*, it often answered wrong."²

¹ Addis and Arnold: *Cath. Dict.* 1883, vide *Judicium Dei*.

² Andrew Lang: *Custom and Myth*. 1885, p. 194.

In Hindu law, a red-hot iron is to be carried by the suspect seven paces; while a similar procedure was practised by the Scandinavians and the English. The danger of having to submit to this form of ordeal may have been very much a reality at the time the Bishop of Ratisbon (Albertus Magnus) published his prescription for rendering the hand insensible to this uncomfortable test.¹ Ethelstan's Laws took into account the possibility of this practice, however, centuries before, and the subject was carefully watched for the specific purpose of preventing any such attempted evasion.

Apart from the hot iron, fire ordeals included walking through or over fire, and Grimm² tells of the wife of Charles the Fat passing safely through a fire, dressed only in a waxed vest, to establish her innocence.³ In this country, according to Brewer,⁴ the fire ordeal was for "persons of rank only. The accused had to hold in his hand a piece of red-hot iron, or had to walk blindfold and barefoot among nine red-hot ploughshares laid at unequal distances. If he escaped uninjured he was accounted innocent, *aliter non*." This, however, continues the Rev. Brewer, "might be performed by a deputy".

The Indian ordeal by poison is described by a writer thus:⁵

"The ordeal by poison is preceded by all the usual ceremonies. A little powdered arsenic is mixed with some melted butter. Then the *purohita* says:

Poison, you are a harmful substance, created to destroy the guilty and impure. You were vomited by the great snake Vasuki to cause the death of guilty giants. Behold a person who is accused of a crime of which he declares himself to be innocent. If in reality he is not guilty, divest yourself of your injurious qualities and become to him as *Amrita* (nectar).

The accused then swallows the poison; and if, though he may feel unwell, he survives for three days, he is proclaimed innocent."

Other forms of ordeal current at one time or the other included those by combat; by being weighed against a book, or other weight; by sieve and shears, and even by crocodiles.

Magical Rings:

In the folklore and magical history of all of the world's peoples, the magical ring has ever held a great part; and it is believed that the origin of the ring was less as an ornament than a vehicle for the combination of stones and metals used for magical purposes.

¹ *De Mirabilibus*.

² *Deutsche Rechtsalterthümer*, p. 912.

³ Cf. Sia, proved innocent in the same way; *apud* Pictet: *Orig. Ind. Europ.*, ii, 745.

⁴ *Dict. Phras. Fab.*, "Ordeal".

⁵ Abbé J. A. Dubois, trans. H. K. Beauchamp: *Hindu Manners, Cust. and Cerem.* O.U.P., 3rd edition, Appendix VI, p. 722.

Invisibility was conferred upon the wearer of Luned's ring. Luned gave it to Awain, one of King Arthur's knights:

"Take this ring, and put it on thy finger, with the stone inside thy hand, and close thy hand upon it. As long as thou concealest the stone, the stone will conceal thee."¹

The same power was believed to reside in the Ring of Gyges. Plato, in his *Republic*, tells how Gyges descended into a cavern in the ground, and there discovered a bronze horse. Inside it he found the body of a man, upon whose finger was the ring. By means of this he was able to enter the king's room and kill Candaules; while the same story is told by Cicero in his *Offices*.

According to a Basque legend, which is also shared by the Scots,² as well as being told by the fabulists the Brothers Grimm,³ a talking ring was given by Tartaro to a girl whom he desired to marry. As soon as she put it on, it started speaking, "You there, I here." The only way to get rid of it was to cut off her finger, and she threw it, with the ring on it, into a pool.

Otnit, King of Lombardy, was given another ring of invisibility by the queen-mother. The stone in it had the power to divert the wearer to the right road, should he stray while travelling.⁴

Sir Gareth presented a magical ring to the Lady Liones, during a tournament. As long as it was worn it prevented the loss of blood through wounds, and had several other properties:⁵

"This ring," said Dame Liones, "increaseth my beauty. . . . That which is green it turns red, and that which is red it turns green. That which is blue it turns white, and that which is white it turns blue. Whoever beareth this ring can never lose blood, however wounded."

Such rings are really a form of charm or talisman. These in general are objects such as pieces of metal, stones, or bones, and the like, which are worn or carried, generally to prevent illness and evil, and often to exercise magical power, as in the case of the Seal of Solomon, which was engraved upon a ring, and by means of which he subdued the *Jinn*. In reality, if not in theory, there is very little attempted distinction between charms,⁶ amulets, and talismans. One authority says that there are

"dexterous arguments and different kinds of reasons adduced on the behalf of the toleration of legitimate amulets. In my opinion

¹ *The Mabinogion* (Lady of the Fountain).

² *Vide* Campbell: *Pop. Tales of the West. Highlands*, i-iii.

³ *Tales* (The Robber and his Sons).

⁴ *Vide* the *Heldenbuch*.

⁵ *Hist. of Prince Arthur*, i, 146.

⁶ "The word charm is derived of the Latin word *carmen*, the letter *h* being put in."—Mason: *Anatomie of Sorcery*. London, 1612, p. 62.

amulets, drugs, and medicines which are lawful and natural, which have been endowed by Heaven at the first Creation with their own secret properties, and which always have the same effect upon the body, either by sympathy or antipathy, must not be altogether condemned. For they possess by nature a sympathy or antipathy, as a virtue, because when applied to our bodies, and brought into action by heat, they silently exhale, and communicate hidden powers of their own."

The author continues that a similar power is exercised by stones, and arises from "the qualities natural to the whole substance".¹

Charms have usually been considered bringers of good luck—rather in the manner of the four-leafed clover—amulets are said to belong to the category of preventive therapy. Talismans could be used for all purposes, including theurgic experiments. Readers of the Arabian Nights (*Alif Laila wa Laila*) will be sufficiently familiar with the marvellous powers of these objects, whose name is derived from the Arabic *tilism*. Just as the Arab used the talisman for occult purposes, some authors claim that the word amulet is derived from the term *amula*, a small receptacle once employed as a token of healing,² and that this amulet is identical with a pentacle or *pentacula*, which is, in reality, a type of talisman.³

In the modern world, the enormous impetus given by the mass-producing of jewellery has perpetuated very many types of charm, as a glance in any jeweller's shop will confirm; while the "charm-bracelet" very much in use today as an ornament is a case in point. This very artificial creating of modes in jewellery has even spread some of the beliefs in charm-forms

¹ *Hist. of Am.*, Tr. "S.H.". 1887.

² *Amula*, however, is thought by some to have been a later word; while the use of a similar word in the pages of Pliny is invoked by Latinophiles as the evidence for its Latin origin. At the same time the protagonists of the Latin derivation are unable to trace a suitable root in the Latin tongue itself, while those who claim the word to be Arabic are supported by an impressive array of facts. This Arabic connection is seen in the use of the word *Ḥamlat* (*ḥamla*), in Arabic; being a thing that is carried on the person for protection (and often applied to a carried sword-belt or holy charm): cf. Budge: *Dwellers on the Nile*. 1926, p. 67, note (1).

In the same language we find *Ḥamālat*, or *ḥamālah*—the description of a suspended amulet, generally of a religious character. In either case a strong etymology can be invoked in the Arabic fundamental triliteral root *HML*—conveying the concept of "carrying"; with its regular derivations, such as *ḥammāl*, a carrier (porter), and *ḥaml*, a burden (something carried).

The French version "Amulette"—from which the English form is said to have been adopted, rather than from Late Latin sources (*vide* Oxford: *Eng. Ety. Dict.*; Skeat, 1884)—is further supported by a reference in *op. cit. supra* (Oxford), to the authoritative *Glossaire des Mots Français tirés de l'Arabe*, p. 38 (Pihan). It appears that, although the philologists have produced the *HML* derivation for the word amulet, supported by contemporary and historical apposite usages of the word, and tracing it to the basic framework of Arabic, the supporters of the alleged Latin derivation, although unable to account for the word's history in the tongue of the Romans (cf. Murray: *Oxford Dict.*), perpetuate their thesis without producing a root or other origin—even as a loan-word—spoken or written; and yet combat the possibility of Arabic origin (*vide* *Encyc. Brit.*: Vol. I, "Amulet", XI edit., p. 899). The smaller, less exhaustive and "popular" dictionaries seem to follow the Latinists, who are perhaps more readily accessible; and thus by repetition an unproved ascription is perpetuated—against all the best traditions of scholarship—since many of these dictionaries omit to mention that there is a doubt as to the derivation: even Johnson's dictionary being a case in point.

³ Claud. Minois: *Commentarium ad Alciat. Emblem.*, 78, pp. 318 & ff.

from places which would otherwise not be so likely to propagate their superstitions; the director or executive of a jewellery factory must have stepped off the aeroplane one day, bought a local charm and reproduced it by the million, for there is one such item now being sold that was until very recently seen only in certain parts of North Africa.

In the *Annals* of Basonius, a doctor of ancient times¹ is said to have given an amulet to his patients which was alleged to cure all ills. This transpires to be none other than the famous *Abracadabra*. This specific form was written thus:

A B R A C A D A B R A
 A B R A C A D A B R
 A B R A C A D A B
 A B R A C A D A
 A B R A C A D
 A B R A C A
 A B R A C
 A B R A
 A B R
 A B
 A

and then applied to the affected part.² It is extremely probable that this form of written spell or charm approximates to the well-known method of removing evil by using a word which is first identified with that malady, and then repeating it, with each repetition suppressing one letter or syllable, until the word is "wiped out", and ceases to exist, taking with it the pain. In this connection another very similar charm was used to divert all evil from the wearer:³

S D P N Q C N
 D P N Q C N
 P N Q C N
 N Q C N
 Q C N
 C N
 N

Scot, speaking of charms, says:⁴

"In these enchantments, certaine words, verses, or charmes, &c., are secretlie uttered, wherein there is thought to be miraculous efficacie. There is a great verietie thereof: but whether it be by charming voices, images, characters, stones, plants, metals, herbes, &c., there

¹ His name is said to have been Q. Serenus Sammonicus.

² There are several other arrangements of this lettering.

³ Said to stand for *Sospitante, Des, Perdet, Nemo, Quin, Capiet, Nemo*.

⁴ *Discoverie of Witchcraft*. Bk. II, c. I.

must herewithall a speciall forme of words be alwaies used, either divine, diabolicall, insensible, or papisticall, whereupon all the vertue of the worke is supposed to depend."

This, however, in view of the wider field of study available to us than was vouchsafed to Scot, is not always the case. Many precious and other stones are supposed to hold great virtues, and these are held to reside intrinsically in them, requiring no further development through words. Barret¹ held that "these occult virtues are disposed throughout the animal, vegetable and mineral kingdoms, by seeds or ideas originally emanating from the Divine mind".

It is said that the lodestone is one of the greatest of all magical stones, having many valuable uses. Stones resembling the glittering of the sun's rays prevent, according to tradition, the "falling sickness", and also poisons, if they are worn on the finger. The stone called *Oculus Solis* (Sun's Eye), in the form of the "apple of the eye", strengthens sight and calms the brain. The carbuncle was recommended against all volatile poisons, and the chrysolite, according again the author of the *Magus*, held against the sun, shines in its rays like a star of gold; this is singularly good for the lungs, curing asthmatical complaints. Idle and melancholy fears are banished by the same stone, bored through and bound to the left arm. Fame, long life and persistence are the rewards of those knowing the secret virtues of the heliotrope.

To become invisible, this stone is to be rubbed with the herb of the same name. This then has the important quality of "dazzling the eyes of men", to the testimony of which power Albertus Magnus, William of Paris, and Francis Barrett are in complete accord.

Reginald Scot comes back into the picture with a categorical statement on stones: "The excellent vertues and qualities of stones, found, conceived and tried by this art, is woonderfull."

Agate stops thunder and lightning; is used against the bites of snakes and scorpions. It "disposes the mind to solitude; the Indian is said to quench thirst by holding it in the mouth". Another claim states that by means of this stone victory over one's enemies is assured. Eloquence and honours from princes are gained by the wearer.

Alectoritus. "A stone of the bignesse of a beane", as clear as crystal, and to be found in a cock's stomach. It assuages thirst if held in the mouth; makes the bearer invisible, and "maketh the husband love the wife". This is the stone used by Milo to vanquish his enemies.

Chelidonium is a stone "taken out of a swallow", and it is said to cure melancholy. Some say that, by its use, swallows regain their sight, "even if their eyes have been plucked out".

Geranites is a stone taken from the stomach of a crane; and has diverse uses, conquers fear.

Draconites, a stone from a dragon. It is noted that these stones must be taken out of the stomach of the animal while it lives. With all

¹*The Magus, or Celestial Intelligencer*. London, 1801, pp. 39 ff.

stones obtained from animals or birds this is true, "otherwise the virtues vanish away with the life".

Amethyst. According to Rueus,¹ the amethyst confers genius to the wearer. It is further credited with refreshing the wit. It was formerly much worn by Roman ladies, we are told, and upon the stone was carved the face of Bacchus. "Resisteth droonkenesse, so that the bearers shall be able to drinke free lie, and recover themselves soone being droonke as apes: the same maketh a man wise", observes another sage.

Coral preserves the wearer from bewitchment, and aids the digestion. This stone likewise combines the power to stop bleeding. The *Beozar* preserves against poisons, and the *Heliotrope* or *Bloodstone* staunches blood, drives away poisons, and preserves health. Some say that this latter has the magic power of provoking rain, and darkens the sun; "him that beareth it shall not be abused".

Garnet preserves the health, produces a heart full of joy; but makes "discord between lovers". *Sapphire*, being suspended round the neck, increases bodily vigour, and causes sad people to become gay.

The *Topaz* had ascribed to it the important power of healing the insane, banishing sleep-walking, and staunching the blood, as well as increasing the riches, if any, of the possessor.

A sure remedy for haemorrhage and dysentery, as well as a protection against these evils, could be secured by wearing a *Cornelian*. *Crystal* is said to cause pure and calm sleep; *Amber* was recommended for affections of the throat and dysentery. The *Onyx* could "show terrible sights to a sleeper, with it under his pillow". Fits are cured by wearing this stone round the neck. The *Green Chrysoprase* was implicitly stated to be an infallible cure for weak eyesight, as is the *Opal*. *Chrysolite* takes away fever. *Green Jasper* could prevent fever and "strengthens the brain". Dropsy could be banished by the sufferer standing three hours in the sun, holding up the jewel. It is even said to dissolve gallstones, if "taken internally".²

Orpheus is much concerned with the virtues and uses of stones, not all of which, he says, are curative. Of the lodestone he states that, with this in one's possession, it is possible to hear the voices of the gods, and thereby receive much valuable learning. This author is confident that all sickness is cured by the lodestone. Against wounds, he believes there to be no greater remedy; among other properties attributed to this stone is that of healing weak eyesight. At another place, he says that, with the lodestone in his pocket, an orator may capture and hold the attention of any audience, or any listeners, and give them unparalleled pleasure.

The making of talismans and charms, according to many systems, demands that the combination of metals with stones, and their affinities with the seven planets, be attentively studied. The following table from a seventeenth-century treatise of the virtues of stones with reference to the

¹ *De Gemmis*. Frankfurt, 1608, cap. xi.

² *Vide Magia Astrologica petrii*, Const. Albini. Hamburg, 1717.

metals gives the relationship of affinities between metals, planets, and stones.¹

The participation of the planets, says the author, comes into the question in so far as it is of vital importance to make the talisman in the day and the hour corresponding to the stone, and hence the metal. The reason for this is to re-establish a "harmony" supposedly linking certain groups of substances and correlating them with actions. This particular table coincides completely with the traditional correspondences of virtually all the ancient writers:

TABLE OF THE SYMPATHIES OF METALS, PLANETS, AND STONES²

<i>Metal</i>	<i>Planet</i>	<i>Stone</i>
Silver	Moon	Crystal
Mercury	Mercury	Lodestone, Alectoria
Copper	Venus	Amethyst, Pearl, Sapphire, Carbuncle
Gold	Sun	Diamond, Jacinth
Iron	Mars	Emerald, Jasper
Tin	Jupiter	Cornelian
Lead	Saturn	Turquoise ³

The *Clavicle of Solomon* extends these relationships, on its own lines, to include affinities of the planets, metals, and colours for each day of the week, taking into consideration also the names of the archangels and angels supposed to reign on these days. It will be seen from the system reproduced below that the arrangement of Solomon as to metals and planets agrees with those of Scudalupis—although the former's ordering of the days of the week is somewhat unorthodox:

	SATUR- DAY	THURS- DAY	TUES- DAY	SUN- DAY	FRIDAY	WED- NESDAY	MONDAY
ARCHANGEL:	Tzaphiel	Tzaphiel	Khamael	Raphael	Haniel	Michael	Gabriel
ANGEL:	Cassiel	Sachiel	Zamael ⁴	Michael	Anael	Raphael	Gabriel
PLANET:	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
METAL:	Lead	Tin	Iron	Gold	Copper	Mercury	Silver
COLOUR:	Black	Blue	Red	Yellow	Green	Purple	White

Peter de Abano's *Heptameron* (*q.v. supra*) gives the same dominations to the angels as the *Clavicle*. The angel of the first hour of each day, according to Abano, rules the day; and these angels are given in the same relationship to the days by him, as the *Clavicle's* author assigns above.

The Virtues of Animals and Birds:

The virtues of birds and animals are treated at length in a black-letter

¹ "P. de Scudalupis": *Sympathia Septem Metallorum*. Paris, 1610.

² The same classification and correlation is observed in the Arab alchemical writings.

³ The turquoise moves "when there is any peril prepared to him that weareth it". Fenton: *Secrete Wonders of Nature*. 1561. p. 51, Bk. L.

⁴ Zamael, alias Samael.

copy of the *Albertus Magnus* published in 1525. Prefaced to the actual dissertation there is a list or glossary, that may be found helpful in comprehending the learned author's work:

Aquila, an Eagle;
 Bubo, a Shriek-Owl;
 Hircus, a Buck-Goat;
 Camelus, a Camel,
 Lepus, a Hare.
 Leo, a Lion;
 Toca, a Porpoise;
 Anguilla, an Eel.
 Pellican, a Pelican.
 Turrer, a Turtle.
 Talpa, a Mole.
 Cornus, a Crow.
 Mustela, a Weasel,
 Vpupa, a Lapwing;¹
 Memle, the Black-Owl.
 Casso, ———²
 Expetiolus ———³
 Mulona, Turtle-Dove.

If the brain of an eagle is powdered, we are told, and mixed with the juice of hemlock, it gives "fantastic improvement" to the sight. Bubo has well-known virtues; if the right foot and heart of it are placed on a sleeping man, he will respond to questions while still asleep. If these items are put under the armpit, no dog shall be able to bark at the wearer.

Hircus, called *erbicle* by the Chaldeans; if the blood be taken with vinegar and fennell, and mulled in a glass, it makes the glass as soft as dough, so that it may be cast against the wall, and not break. And if the face of a man be anointed with it, marvellous and horrible things will appear to him, and he will think that he is dying. Camelus, known to the Greeks as *Iphis*, is well known because if the blood is put in the skin of a beast called *Stellia*, which is like a lizard, and then put on any man's head, he will think that he is great, and that his head is in heaven.

If the feet of a Lepus are bound with the head of a black owl, and carried by a man, it so heartens him that he fears not death. If a man make a girdle of the skin of Leo, he may have no fear from enemies; and also, if he bears with him the eyes, all manner of wild and ferocious beasts will fly from him in terror. Toca: known to the Chaldeans as *Daulanbus*, and to the Greeks. If his tongue be put together with a piece of the heart, in water, you may be sure that the fishes will gather from all parts. And if you carry the heart in your armpit, you will be pleasant and have a friendly disposition.

Take the heart of an eel, and mire it with strong vinegar, together with the blood of vultures, and give it to any man. He will die in the space of

¹ Cf. *supra*, ch. 5, for discussion of the Lapwing and Hoopoe.

² English equivalent not given.

³ English equivalent not given.

two months. If the weasel's heart is taken and eaten while still quaking, it makes a man predict things to come, and if any dog eats it, together with eyes and tongue, it shall certainly lose its voice.

To become great, eat the eyes of a lapwing;¹ and, if you carry its head in your purse, you will not be cheated by any merchant. Pelicanus, known to the Greeks as *Iphalari*. Take the head of the young Pelicanus, if it be not broken, and put the blood of the mother into their mouths and they will recover. Both Alchorati and Plinos bear witness to this.

Cornus—the raven or crow. If the eggs of this bird are sodden, the bird flies to where Alodrius is buried, and brings back a stone, and touches the eggs, which become instantly hard again. If this stone be taken and put in a ring, with a piece of laurel under it, they who wear it will fly. And, if the person be bound, he has but to touch his bonds, and they will break. It also gives the wearer the means to understand the speech of birds.

Turtus, or *Pilar*, to the Greeks. If the heart of this be carried in a wolf's skin, he who carries it shall never have appetite to commit lechery; and if it be burned, and the ashes put with the eggs of any fowl, they will not hatch; and if buried at the foot of a hazel tree, that tree will never bear fruit. Talpa: wrap the foot in a laurel leaf, and put it in the mouth of a horse, and it will fly in fear, stopping only through exhaustion. If it be boiled alive, and that water used for washing a black horse, that horse will become white.

Of the Black Owl: if a feather from the right wing, together with a red leaf be put in any room in a house, no one will be able to sleep there, until they are removed. *Milvus*, a Kite. If the head be taken and hung before a man's breast, it gives him the favour and love of all women; and if the comb of a cock be anointed with its blood, it will crow for ever; and if you look craftily, and find the stone from its knees, and put it in the food of your enemy, he will come to you and beg forgiveness. Casso, known among the Chaldeans as *Kapa*; and if its feet be borne by any man, he will be victorious in the field of battle. Burn the tongue of *Expetiolus*, and mix with turpentine, and throw it into a tank of water, and thunder will be heard. If a man sews the eye of Lupus on his right sleeve, no man or dog may hurt him. If the blood of a hare and the blood of a dove, both male, be mixed with oil and burnt with a wick in the middle of a house, the people will not cease to dance or sing until the lamp is out.

The Wondrous Crystal:

One of the processes most familiar to White Magic is the use of the crystal, though actual methods of producing visions in the stone which can be interrogated are rarer. Here is one way to conjure spirits by means of the "Wondrous Crystal":

¹ *Vide supra* (ch. 5), for remarks upon the hoopoe and lapwing, and the possible confusion of the two birds.

“Of the Making of the Crystal, and the form of preparation for a vision.

Procure from a lapidiary a good clear pellucid crystal, of the bigness of a small orange, about an inch and a half in diameter; and let it be globular or round each way alike. Then, when you have got the crystal fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half. Let this be fitten on a ivory or ebony pedestal. Let there be engraved a circle round the crystal, with these characters drawn inside the circle:



Afterwards, the name TETRAGRAMMATON. On the other side of the plate, let there be engraved: Michael, Gabriel, Uriel, Raphael; which are the four principal angels ruling over the Sun, Moon, Venus and Mercury. But on the table upon which the circle stands, the following names, characters, &c., must be drawn in order. First, the names of the seven planets, and the angels ruling them, with their seals or characters; the names of the four kings of the four corners of the earth; and let them all be written within a double circle, with a triangle on one side. On the other side of the table, make a large triangle on which place the crystal on its pedestal. This being done, the table is complete, and ready for the calling of the spirits.

After this thou shalt proceed to experiment thus:

In what time thou wouldst deal with the spirits by the table and the crystal, thou must observe a planetary hour; and whatever planet rules in that hour, the angel governing that planet, thou shalt call in the manner following; but first say this short prayer:

O God, who art the author of all good things, strengthen, I beseech thee, thy poor servant, that he may stand fast without fear, throughout this dealing and work. Enlighten, I beseech thee, O Lord, the dark understanding of thy creature; so that his spiritual eye shall be opened to see and know thy angelic spirits, descending herein this crystal.

Here, lay thy hands upon the crystal, saying:

And thou, O inanimate creature of God, be sanctified and consecrated, and blessed for this purpose, that no evil phantasy may appear in thee, or, if they do gain ingress into this creature, they may be constrained to speak intelligently, and, truly, and without the least ambiguity, for Christ's sake. Amen.

And for as much as thy servant standing here before thee, O Lord, desires no injury to his neighbour nor hurt to any living creature, grant him the power of descrying those celestial spirits or intelligences that may appear in this crystal, and whatever good gifts,

whatever power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other gift that thou may be pleased to bestow upon me, enable me by thy wisdom and mercy, to use whatever I receive to the honour of thy Holy Names, grant me this, for thy Son Christ's sake. Amen.

Then, taking your ring and pentacle, put the ring on the little finger of your right hand, and hang the pentacle round your neck. Note, the pentacle may be written on clear virgin parchment, or engraved upon a square plate of silver, and suspended from thy neck to the breast. Then take your black ebony wand, with gilt characters on it, and trace the circle, saying, 'In the Name of the Blessed Trinity; consecrate this piece of ground for our defence, so that no evil spirit may have the power to break these bounds prescribed herein; through Jesus Christ our Lord, Amen.'

The vessel for the perfumes is to be placed between the circle and the holy table on which the crystal stands; and, having fire therein, the perfumes are to be cast upon it, saying: 'I conjour thee, O thou creature of fire, by him who created all things, both in heaven and earth, and in the sea, and in every other place whatever, that forthwith thou cast away from thee every phantasm, so that no hurt whatsoever shall be done in any thing. Bless, O Lord, this creature of fire, and sanctify it that it may be blessed and that they may fill up the power and virtue of their odours; so that neither the enemy nor any false imagination may enter into them, through Our Lord Jesus Christ, Amen.' "

The magician is then to take out a small book, seven inches long, made out of pure white virgin vellum or paper, and the pen and ink of the Art, for the purpose of writing down the name, character and office as well as the seal or image, of whatever spirit may appear.

Barrett says that the same spirit that you call does not always appear; thus the spirit must be tried, to know whether he is a pure or impure being. This, he continues, "thou shalt easily know, by a firm and undoubted faith in God".

The simplest way of calling the spirits, we are told, is by a short and direct oration, addressed to the spirits themselves; thus, having collected the book, perfumes, and rod, and noting the exact hour of the day, and the angel ruling in that hour

"Say, 'In the name of the Blessed and Holy Trinity, I do desire thee, thou strong and mighty angel (Michael) that, if it be the Divine will of him who is called Tetragrammaton, the Holy God, the Father, that thou take upon thee some shape as best becometh thy celestial nature, and appear to us visibly here, in this crystal, and answer our demands, in as far as we shall not transgress the bounds of the Divine mercy and goodness by requesting unlawful knowledge; but that thou wilt graciously show us what things are most profitable for us to

know and do, for the honour and glory of His Divine Majesty, who Liveth and Reigneth, world without end, Amen. Lord, thy will be done in earth as it is in heaven; make clear our hearts within us, and that all things may work together for thy honour and glory to whom with thee the son, and blessed spirit be ascribed all might, majesty and dominions, Amen.' "

In a note to this, we are informed that in these dealings two should always be present, for often a spirit is manifest to one in the crystal, when the other cannot perceive him.

If any spirit appear, as there most likely will, to one or both, say :

O Lord, we return thee our hearty and sincere thanks for the hearing of our prayer; and we thank thee for having permitted thy spirits to appear unto us, which we, by thy mercy, will interrogate, to our further instruction, through Christ. Amen.

Question I :

In the name of the Holy and Undeiled Spirit, the Father, the Begotten Son, and the Holy Ghost, proceeding from both, what is thy true name?

If the Spirit answers Michael, then proceed :

Question II :

What is thine office?

Question III :

What is thy true Sign or Character?

Question IV :

What are the times most agreeable to thy nature, to hold conference with us?

Wilt thou swear by the blood and righteousness of our Lord Jesus Christ, that thou art truly Michael?

Here the angel is to swear :

Then write down his seal or character in thy book, and against it, his office and times to be called, through God's name. Also write down anything he may teach thee, or any responses he may make to thy questions or interrogations concerning life or death, arts or sciences, or any other thing. And then, thou shalt say :

Thou great and mighty Spirit, inasmuch as thou camest in peace, in the name of the ever-blessed and righteous Trinity, so in this Name thou mayest depart, and return to us when we call thee, in his name to whom every knee doth bow down, fare thee well, Michael, peace be between us, through our Lord Jesus Christ. Amen.

Then will the spirit depart, then say :

To God the Father, eternal spirit, fountain of light, the Son and Holy Ghost, be all power and glory, world without end. Amen.

Lucky and unlucky days :

All successful magicians, according to the *Grand Grimoire*, should observe the following table of good and malefic days for their operations, whether they be white or black :

<i>Lucky Days</i>	<i>Months</i>	<i>Unlucky Days</i>
3-10-27-31	January	13-23
7-8-18	February	2-10-17-22
3-9-12-14-16	March	13-19-23-28
5-17	April	18-20-29-30
1-2-4-6-9-14	May	10-17-20
3-5-7-9-13-23	June	4-20
2-6-10-23-30	July	5-13-27
5-7-10-14	August	2-13-27-31
6-10-13-18-30	September	13-16-18
13-16-25-31	October	3-9-27
1-13-23-30	November	6-25
10-20-29	December	15-26

Although these days are separated by dashes, which is the usual manner of indicating the dates *between* the figures given, this apparently is not the system adopted by the *Grimoire*. That is to say, in the above table, in the month of January, the lucky days are the third, tenth, and so on, and not the days between these figures.

The spirits of the Airy Region may be raised and used for the purposes of White Magic, in conformity with a formula given by Scot: the purpose of the experiment is stated to be that of obtaining from the spirits some or all of the following advantages: the gift of invisibility, with which magicians have ever concerned themselves; foreknowledge; the ability to forecast the weather, raising storms, and calming them (though this last experience may be included in White Magic, it is generally attributed to the Black Art); the language of birds, and flying through the air.

The magician is instructed to clothe himself in the appropriate vestments, repeat the prayer of the putting on of the garments, and to set out at an appropriate time for the place of conjuration.

With the sorcerer may go his assistant, bearing the accessories of the Art. Upon reaching the locale of the circle, it is to be made and consecrated in accordance with the Rites already laid down. This done, the business of the day proceeds, with the exorcism of the spirits in certain terms :

Exorcism of the Spirits :

Seeing God hath given us the power to bruise the Serpent's head, and command the Prince of Darkness, much more, to bear rule over every Airy Spirit: therefore, by his strong and mighty Name JEHOVAH do I conjure you (naming the Spirit), and by his secret commands delivered to Moses on the Mount, and by his Holy Name TETRAGRAMMATON, and by all his wonderful Names and attributes, SADAI, OLLON, EMILLAH, ATHANATOS, PARACLETOS. That you do here immediately appear before

this Circle, in human form, and not terrible or of monstrous shape, on pain of eternal misery that abides you, unless you speedily fulfil my commands. BATHAR, BALTAR, ARCHIM, ANAKIM, NAKUN. Amen.

At the end of this conjuration, the Master magician, together with his companions, are directed to turn, with their caps in their hands, to the four points of the compass, saying:

"TERSON, ANEK, NEPHATON, BASANNAH, CABON"; they will then, we are told, see variously shaped apparitions on the ground and in the air. The Sword is then taken into the hand of the chief magician, and wine is poured into the fire. A girdle of scarlet ribbon is to be worn; after which the magician says:

"GAHIRE, GEPHINA, ANEPHERATON."

The spirits will then abandon their peculiar form, bow to the magician, and repeat, standing in the semblance of human beings:

"We are ready to fulfil thy pleasure."

Whereupon, all that remains to do is to command them, and "they will fulfil any command" that is within their powers, as defined at the beginning of the method. It is emphasized that, when finished with them, these creatures are to be given the Licence to Depart.

With reference to good spirits in general, whatever the deplorable practices of the evil genii may be reputed to be, there are also those, to the number of 30,000,¹ who are by no means so wicked. Cases are recorded of such spirits being of considerable help to mankind. Some instruct and inform men in their dreams; others, under Martinet, go with travellers, and help them to find the safe and shortest routes.

Some are said to give advice and counsel. Some of these benevolent creatures have so much at heart the interests of the sons of Adam that they attach themselves to a person, adopting him as a master, indicating to him when he has made a false move, or said the wrong thing. Bodin speaks of such a familiar touching one's ear in appreciation of a good or useful action, and pinching the other ear to indicate disapproval.²

The bodies of the good spirits, according to the best authors, are as cold as ice, and as soft and yielding as cotton-wool. The Drolls, or Trolls, again, combine some rather charming characteristics with useful work. They groom the horses, and their especial care is clocks. Camerarius, in his *Historical Meditations*, quotes a friend as knowing a Droll who groomed all his horses.

Conjuration of the Good Spirits:

One of the old manuscripts of the *Clavicle of Solomon* gives the method of the conjuration of the good Angels. This may be accomplished in this manner: the angels are to be addressed:

O you glorious and benevolent angels, URZLA, ZLAR, LARZOD, ARZAL, who are the four angels of the East, I invoke you, adjure and call you forth

¹ *Learned Incrudulity*, p. 368.

² Bodin, 46, 47.

to visible apparition in and through the great prevalent and divine name of the Most Holy God ERZLA, and by the ineffable and efficacious virtues and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, pre-ordained, appointed and decreed. Now therefore I do most earnestly intreat and powerfully adjure you, O you benign angels URZLA—ZLAR—LAZOD—ARZEL, in this potent name of your God ERZLA to move and appear visibly, and show yourself to me in this crystal stone (or mirror) here before me.

And in and through the same, to transmit your ray to my sight and your voice to my ears that I may audibly hear you speak to me, and plainly see you and include me in your mysteries wherefore I do most urgently request and adjure you, O you benevolent and amicable angels, AZLA, in the most excellent name of your God, ERZLA, and I as a servant of the highest do thereby efficaciously invoke you in power and persistance to appear now perfectly visible to me, as aforesaid. O you servants of mercy, come and appear personally, and show yourselves firmly unto me and let me partake of the secret wisdom of your creator, who is our Lord and master of us all. Amen.

In this simple way, equipped only with a crystal or mirror, the spirits could be interrogated, and caused to reveal such mysteries of which they were masters.

The *Sword of Moses* simplified this procedure considerably. Write, says the author—who is supposed to have been Solomon—the name of God: JHVA, upon the palm of the hand. A new lamp which has not been burned is then taken, and filled with olive oil and naphtha. Clean clothing is then donned by the invocant, who proceeds to sleep in a clean house. No further invocation is necessary, it seems, for the manuscript proceeds that the angel will after that appear, and reveal to the operator everything that he wishes to know.

Arabian Magic.

Talismans:

Though several systems of the preparation and execution of talismanic magic exist among the Arabs, one of the oldest forms, and perhaps one of the most complete, is that appertaining to the zodiacal method. This is based upon several distinct hypotheses. In the first place, each sign of the zodiac is stated to have a sex: masculine, feminine, or neuter; to have a name, which is deemed important, and must be written in the Arabic script and none other, according to the adepts; a perfume in harmony with its attributes; a colour and a number. This is expressed in the following table. For illustration of the actual method of writing a talisman, with the Arabic equivalents of the names, see illustration of Arabic Amulets.

	<i>Name</i>	<i>Arabic Name</i>	<i>Perfume</i>	<i>Colour</i>	<i>Sex</i>	<i>Number</i>
	RAM:					
♈	Aries	Hamal	Cinnamon	Brown	Male	1
	BU1.1.:					

♉	Taurus	Thaur	Amber	Black	Female	4
♊	TWINS:					
♊	Gemini	Jauza	Cloves	White	Neuter	2
♋	CRAB:					
♋	Cancer	Saratan	Violets	Red	Female	3
♌	LION:					
♌	Leo	Assad	Lemon	Yellow	Male	5
♍	VIRGIN:					
♍	Virgo	Sambula	Jasmin	Green	Neuter	9
♎	SCALES:					
♎	Libra	Mizan	Pepper	Blue	Female	10
♏	SCORPIO:					
♏	Scorpion	Aqrab	Musk	Purple	Male	6
♐	SAGITTARIUS:					
♐	Archer	Qaus	Rose	Orange	Male	7
♑	GOAT:					
♑	Capricornus	Jady	Sandal	Violet	Neuter	8
♒	WATER-					
♒	CARRIER:					
♓	Aquarius	Dalw	Camphor	Gold	Neuter	4
♓	FISHES:					
♐	Pisces	Hout	Currants	Silver	Male	5

According to the Arab magicians, this table contains the epitome of all talismans within a certain range of ideas. One manuscript states that invisibility may be obtained by using the table in this way:

In the day and the hour of Mercury (Jauza), the aspirant should make a talisman, by writing on a piece of square or octagonal paper, with a reed pen, his name, the astrological sign under which he was born, and the words "La' Ayn", on one side. This paper should then be laid in a box made of a white wood. A clear day should then elapse, during which the operator is warned not to carry metal upon his person, or to approach women. This is followed by a three-day fast, subject to the following regime: the fast to be from dawn to sunset, for the three days; only water may be taken during the period of the fast. No loose or idle talk is to be indulged in; and preferably silence should be observed. No stimulants may be taken; the talisman must be taken from the box at intervals of two hours during daylight, in private, and the following words pronounced over it:

In the name of Sulaiman, son of David, O Jinn of the power of invisibility: come thou near to me, and permeate me with thy power. By him who made you his slave, by his Seal and word, I command thee. The good Jinni have been put on the earth to serve men; to serve those invoking the name of the great, the wise Sulaiman. Thou canst not disobey his command, through me.

Take care, adds the magician, that no woman see or hear your work, and that no animals be present during this process. At the end of the

third day—that is, at sunset—remove the talisman, and inscribe, with the same pen, in parallel lines, the sign and name of Mercury, and the number 4. When this has been done, repair to your chamber, and draw a circle on the ground, leaving the box containing the talisman outside the circle, with the top open. Close the eyes, and repeat :

In the name of Sulaiman, son of David, upon whom be peace; who made all the Jinn subject to him; I (give your name here, says the adept), do hereby, and in the name of King Sulaiman, and by his seal as my oath, bind myself to use the power that thou shalt give me in the way I think best, and to keep my power a secret from all.

The next stage is the injunction :

“Come now, O Jinn, by thy Master’s name, and by the Seal.”

This is to be repeated seventy and seven times. At the close of this we are informed that the jinn will appear. This manifestation is said to occur in any of several forms, but he may possibly manifest himself in the form of a tall, thin man, and make obeisance.

The following dialogue is then stated to occur: the jinn will ask by what right he has been brought; to which answer must be given in a firm voice.

“By the seal, by the Name, and by the mandate of the King, Sulaiman, son of David, upon whom be peace.” To which the jinn will reply while performing a prostration, “Peace be upon the great King; what dost thou desire, O Master?”

Then, says the sage, ask him for the power of invisibility; “but ask not for any other secret, or he will disappear”. You are then told to ratify the pact by making the jinn swear in the name of Sulaiman, son of David, that he will reappear at any time, upon being called by name; and he will give you his name, and then you will be able to call upon him at any time. This name of the jinn, or the name by which he is to be known to you, we are warned, must never be divulged to anyone, even one’s own brother, and must always be spoken in a whisper when calling him.

Just as invisibility is governed by the jinn operating under the star ‘Mercury, we are told that each sign and star has major and minor attributes; of these, should a talisman be desired for another purpose, the major attributes are these :

RAM.	Money matters; commerce, trade.
BULL.	Strength, illness, vitality.
TWINS.	Invisibility, hidden things, arcane knowledge.
CRAB.	Games of chance, gambling, luck.
LION.	Bravery, strength in adversity.
VIRGIN.	Learning, study and worldly knowledge.
SCALES.	All success, plans, schemes.

SCORPION.	Family matters, marriage, relatives.
ARCHER.	Against all evil, enchantment, enemies.
GOAT.	Lost objects, lawsuits, property generally.
WATER-CARRIER.	Alchemy, metals, jewels and precious things.
FISHES.	Travel, movement, visiting.

♈	1	1	Hamal.	حمل
♉	2	4	Thaur.	ثور
♊	3	2	Jauza.	جوزا
♋	4	3	Saratan	سرطان
♌	5	5	Assad.	اسد
♍	6	9	Sambula.	سنبلة
♎	7	10	Mizban.	ميزان
♏	8	6	Aqab.	عقرب
♐	9	7	Qaus.	قوس
♑	10	8	Jady.	جدي
♒	11	4	Dalw.	دلو
♓	12	5	Hout.	حوت

Table of Signs and Numbers used in Arab Magic. The first column shows the sign, the second the number appertaining to that sign in Arabic numerals. The third column gives the equivalent of that number in Western numerals; the fourth column lists the transliterated Arabic names of the signs, and the final column gives its equivalent in Arabic script. This gives us, for illustration, taking the first sign: Aries, the Ram, number: 1; name in Arabic: Hamal; Hamal in Arabic writing

The potentialities inheritant in this knowledge is claimed by the magicians to be twofold: either in the conjuring and commanding of a

jinn who presides over the desired secret or power, in precisely the same way as outlined in the case of invisibility; or in the divination or establishing of affinities between persons, things, or places. The former has been expounded; an example will illustrate the method with affinities.

Abd-ul-Majid Qásimi, in his *Treatise on the Successful Determination of Mundane Affinities*, quotes a case in this way:

A person, he says, desiring marriage, and wishing to know whether his prospective spouse is governed by similar, and therefore presumably harmonious, attributes, should compare the sex of the respective signs under which the parties were born. Male and female signs, we are told, harmonize, as do male signs with male signs, and female with female; but, in the case of one of the subjects having a female sign, and the other a neuter one, or, again, one a male and one a neuter, the affinities are not so clearly marked; and may not exist as such. This, however, says the author, must be determined by further experiment, and his suggestion is the perfume method.

In this procedure the two talismans are to be drawn on paper of the colour appertaining to the sign, and with a reed pen, having the point cut with an iron knife to the shape of an arrow, and written in ink composed of the blood of a swallow and black dye, or white dye in the case that the paper is to be black. Two small braziers are to be lighted and kept burning with rosewood charcoal. Into these braziers the respective perfumes are to be cast. During this process, the magician must pronounce the names QAYPUSH, DAHNOUSH, NOULOUSH, these three being the names of the jinn or forces supposed to govern amity, passion, and love respectively.

There must be sufficient perfume to permit of a continuous repetition of these names seventy-seven times; and the writer advises the use of a rosary or string of beads for the counting, or, he says, the concentration of the operator may be interrupted should he lose count. At the last recitation the two talismans are to be cast together into the brazier on the left side, which must be burning less brightly than the other. Then the enquirer must seat himself on the ground, with a supply of rosewood for the brazier on the right side, and feed the flames, gazing into the heart of the fire, and repeating the three names of the jinns, as before, but repeating each individual one thrice, until the fire starts to fade. He must then say:

“COME QAYPUSH, COME THEE, DAHNOUSH, COME INSTANTLY, O NOULOUSH!”

At this the three jinns will appear, and answer if the match will be favourable, and, if not, what steps are to be taken to remedy that sad fact. According to another system, the table below classifies the jinns and their functions, whether good or bad; but adds that any one of them may individually be invoked in the manner quoted above, using the sign and talisman of the operator alone, and instead of three names using only one, and adding, alternately with the repetition, the words:

“BY THE LEAVE OF SOLOMON, and BY THE ORDER OF SOLOMON.”

TABLE OF THE JINNS AND THEIR ATTRIBUTES

<i>Attribute</i>	<i>Name of Jinn</i>	<i>Perfume</i>	<i>Name of Jinn in Arabic Character</i>
Amity	QAYPUSH	Aloes	قاي پش
Passion	DANOUSH	Syrup	دانوش
Love	NULOUSH	Saffron	نل اوش
Hatred	TAWAYUSH	Sandalwood oil	توايوش
Good	PUYOUSH	Camphor	پي اوش
Benevolent	HOUSH	Sandal	هواوش
Neutral	KAPOUSH	Honey	كاپوش
Enmity	AAYOUSH	Rosewater	ايوش
Love	BADYOUSH	Cinnamon	بيدوش
Friendship	SHABOUSH	Musk	شابلوش

It is also remarked that, by fasting for forty days between dawn and sunset, and invoking these spirits, or some of them, seventy-seven times each day, he can be enslaved to the operator. The operator mixes his own perfume with that corresponding to the jinn, and burns them in two braziers. The jinn is to be given leave when he desires it, and otherwise behaves well.

CHAPTER VIII

SPELLS

IF infernal evocation and necromancy were thought to be valuable methods of gaining knowledge and power through intercourse with devils and spirits, it was the spell that brought to man (and woman) the feeling that he would be able best to exercise supernatural abilities with the minimum of danger to himself.

It is thought, and the claim is fostered by the grimoire writers, that these formulae for theurgic success were nothing less than the esoteric secrets confided to magicians by the spirits of evil with whom they had made a pact. Therefore, it has been argued, those who are fortunate enough to obtain such secrets from an initiate, without having to make a sacrifice of their own body or soul, are in a stronger position than the unfortunates who had to barter their future in exchange for them.

“Galen writeth, that a certaine Sorcerer, by uttering and muttering but one word, immediately killed, or caused to dye, a serpent or scorpion; Benivenius in his book *De Abd. morb. Caus.*, affirmeth, that some kind of people have beene observed to do hurt, and to surprise others, by using certaine sacred and holy words.”¹

It is this power and mystery of the word and the name—especially the “Holy Names of God”—that may be considered the foundation of successful casting of spoken or written spells. Some words are thought to hold within themselves or their attributes such power that it is impossible to speak them, and they may only be written at certain times, being subject to stringent conditions.

While this importance of the word is paramount, it is proposed in this chapter to include spells and recipes for attaining supernatural ends by means of objects, for the purposes of study and comparison as well as to maintain the continuity of investigation of certain well-defined thaumaturgic phenomena and their supposed realization.

The motives for bewitchments, charms, spells and most other magical operations can be confined within very few well-established groups. The magician or witch carried on his art to attain power and riches generally, and seldom for the abstract reason of the gaining of knowledge for its own sake. Experiments are to be found in the literature of most countries professing to grant the power of invisibility, of making gold (as distinct from alchemy itself), for influencing the minds of others, for gaining and destroying love, for honour, success in war, and for the gratification of almost all the ambitions and lusts to which the human mind is prone.

Of experiments in invisibility, a copy of the *Grand Grimoire* (*Imprimé sur un manuscrit de 1522*) gives certain advice:

¹ *Tryall of Witch-craft*. London, 1616.

You need a black cat, according to this author, a new pot, a mirror, a tinder-box, an agate stone, coal, and tinder, "taking care to get water at the stroke of midnight at a fountain; after which you light your fire, put the cat in the pot, holding the lid with the left hand without moving or looking behind you, whatever noise you hear". The operator is then instructed to boil this animal for twenty-four hours, and then place the resultant stew on a new plate, take the meat, and throw it over the left shoulder, saying the words:

"Accipi quod tibido et nihil cumplius."

After this the bones are to be placed, one by one, between the teeth, at the left side of the mouth; while the unfortunate experimenter, who must be very tired after his twenty-four hours with his left hand on the pot, gazes into the mirror. "If it is not good," instructs the master (apparently meaning, "If you can still see yourself"), "throw them also" (he probably means the bones), "repeating the same words as before, until you find it." In this case "it" seems to stand for invisibility. "As soon as you see nothing in the mirror, retire, saying:

"Pater in manus tuas commendo spiritum meum."

The Inquisition Proceedings from Spain in 1579 give several recipes "*para hacerse invisible*", according to Spanish witch-custom. A black cat is also recommended for this process, though its requirements are infinitely simpler. "Take a bean, plant it in the buried head of a black cat, grow the plant carefully, and when its beans are ready, they have this virtue (of granting invisibility) when worn under the arm."¹

The famous "Hand of Glory", which was supposed to render the owner invisible, as well as to put all members of the household he wished to rob into a heavy slumber, is a great favourite among the grimoires.² The directions for the manufacture of this useful instrument vary little in the several codices.



The Hand of Glory

¹ *Inquisition Proceedings in Spain* (Spanish). 1579, T. Leg. 97, no. 279.

² An interesting link with this belief can be found in Indonesia; where a thief collects dust from a grave, and throws it round the house of his victim to make the household sleep. Vide J. Knebel: *Amulettes Taaland en Volkenunde*. 1898, p. 506.

The *Little Albert* tells the potential burglar to obtain the hand of a criminal; this hand, according to some, is the right or left hand of an executed felon, while others state that it must be negotiated for prior to the felon's death, and bought from him. Those writers who seem less exigent regard it sufficient to visit the hanged body of a criminal, which in those days decorated many public spots of the countryside, and sever the member.

"Wrap the hand," advises the *Albert*, "in a piece of winding-sheet, very tight, so as to force out the small remaining amount of blood; then place it in an earthenware vessel, with Zimat, Saltpeter, Salt and Long-pepper, all well pulverized. It is to be left fifteen days in the pot; then taken out, and exposed to the hottest sun of the dog-days,¹ until it becomes very dry. If the sun is not hot enough, dry it in an oven heated with fern and vervain (*verbena*). Then a sort of candle is made with the grease of a hanged man, virgin wax, and Lapland sesamum."

The hand—now called the Glorious Hand—is used as the candlestick, and holds the sinister candle when lighted. In all places, gravely announces the grimoire, where a thief comes with this fatal charm, all persons become "immobilized", frozen to the spot; while the thief himself is invisible to them. Those who are resting, asleep, or otherwise at ease, immediately fall into a sleep as if drugged, and the owner may proceed upon his fell work with impunity.

Fortunately for those who may be troubled with this dangerous form of infestation, we have also been given the antidote against it. An ointment is to be made thus:

"The gall of a black cat, the fat of a white hen, the blood of an owl. This ointment is to be made during the dog-days; and the door or other entrance is to be rubbed well with this unguent."

While reports of the use of other spells and magical articles are not rare, instances of the employment of the Hand of Glory in fact and fiction are extremely few. Del Rio, however, relates a case:²

Two magicians, he says, arrived at an inn with intent to rob it. They asked permission to sleep by the kitchen fire, due to the coldness of the weather, and pretended to compose themselves to rest. The suspicions of the maid of the house, nevertheless, had been aroused, and she spied upon them through a keyhole. These gentlemen, if we are to believe the worthy Del Rio, were secretly anointing a human hand which they had extracted from a bag.

They are then stated to have lighted all the fingers except one—yet another variation of the recipe, no doubt³—which defied their efforts.

¹ July 3 to August 11.

² *Disq. Mag.*, p. 350.

³ Praetorius, writing in 1677, says that it is the thumb only that is lighted, and this is the situation of the power of stupefying people.

The girl thought that this was due to the fact that one person in the household—herself—was still awake. She immediately went to her master, but was unable to rouse him from his sleep; similarly, she could not awaken any other person in the house. Meanwhile the robbers fled, leaving the Hand of Glory in the kitchen. As soon as the versatile maid had extinguished it, she was able to give the alarm, and the inhabitants of the inn experienced no difficulty in waking.

An echo of this belief is perhaps to be seen in the demon quoted as being a supernatural creature appertaining to the Bretons. His name is Yan-Gant-y-Tan, and he walks by night, lighted by his hand, the fingers of which are composed of supernatural candles.¹

The *Key of Solomon* has it that no operation of "invisibility or duplicity" may be undertaken without certain very definite preparations. All characters and letters, that may be involved, we are told, are to be written on virgin parchment. The ink is to be generally—unless otherwise specified—bat's blood, written with the "pen and the point of the Art".

The first action of all is to be the recitation aloud of certain words:

ABAC, ALDAL, IAT, HUDAC, GUTHAC, GUTHOR, GOMEH, TISTATOR, DERISOR, DESTATUR, come, all of those who love the occasions and places of duplicity and deceitfulness. All ye who cause things to become invisible and to vanish come, for the purpose of deceiving those people who regard those things, and to mislead them; so that they may appear to see that which they do not see, and hear that which is not heard by them, duping their senses, so that they may see that which is not true. Come, then, here and stay, and bless this conjuration for God the Most Powerful has ordained this to be your work.

Another writer, commenting upon invisibility in the early part of the seventeenth century, gives the most detailed instructions to the would-be adept:

"First go into a parlour or chamber that has been free of people for nine days, for it is the better, and let all thy clothing be clean and sweet. Then make a candle of virgin wax and light it, and make a fair fire of charcoal in a fair place in the middle of the chamber. Then take fair clean water that runneth against the earth, set it upon the fire; if thou washest thyself say these words going about the fire three times holding the candle in the right hand:

✠ Panthon ✠ Craton ✠ Muriton ✠ Busecognaton ✠ Sifton ✠
Diaton ✠ Maton ✠ Tetragrammaton ✠ Agla ✠ Agnon ✠ Tegra ✠
Pentessaron ✠ Lendication ✠.

"Then rehearse the names:

✠ Sorthie ✠ Sorthis ✠ Sorthios ✠ Milia ✠ Achilia ✠ Sibylla ✠:
I conjour thee three sisters of fairies Milia, Achilia, Sibylla: I conjour thee by the Father, by the Son, and by the Holy Ghost and by their virtues and powers, and by the most merciful and Living God that will

¹ Vide C. de Plancy: *Yan-Gant-y-Tan*.

command his Angel to blow the trump at the Day of Judgement and he shall say: 'Come, Come, Come to Judgement', and by all the Angels, Archangels, Thrones, Dominations, Principates, Palatinates, Virtues, Cherubim and Seraphim and by their virtues and powers; I conjour thee that thou do appear visibly before me, by the virtues of all the royal words aforesaid, in forms and shapes of fair women in white vestures, and to bring with you to me the Ring of Invisibility, by the which I may go invisible at mind or will or pleasure that in all hours and minutes, in *nomina Patris et Filii et Spiritus sancti. AMEN.*"

After this conjuration the spirits are most confidently expected to appear, for the directions continue with complete *sang-froid*:

"& When they have appeared say:

O blessed Virgin Milia and Achilia, I conjour thee in the name of the Father, in the name of the Son, and in the name of the Holy Ghost, and by their virtues and command you to depart from me in peace for a time and Sibylla I conjour thee by the virtue of Our Lord Jesus Christ and by the virtue of his flesh and blessed blood that he took our blessed lady the virgin and all Holy company to Heaven, I charge thee Sibylla, by all the virtues aforesaid that thou be obedient unto me, at all hours and minutes, in the Names of God, that when and what time and place I shall call thee, by this aforesaid conjuration written in this book, thou be ready to come unto me, and to bring unto me the Ring of Invisibility whereby I may go Invisible, at my will and pleasure and at all hours and minutes. *Fiat, Fiat. Amen.*

"If they come not the first night, try again, and they shall surely come. Lie on thy bed and be not afraid, and shall come three ladies in white and one shall place the Ring on thy right hand. Note that thou shalt be invisible when thou wearest it ON THAT FINGER, and when thou takest it off thou shalt be visible, and also that thou must renew the ring by the same process every new moon."

The *Secret of Secrets* also adopts the conjuration method, but seems to require little effort on the part of the operator, apart from the simple repetition of the formula. After saying this, it is said that the experimenter will become invisible:

Say . . . "Athel, Bathel, Nothe, Jhoram, Asey, Cleyungit, Gabellin, Semency, Mencheno, Bal, Labenten, Nero: Meclap, Helateroy, Palcin, Trimgimiel, Plegas, Penemo, Fruora, Hean, Ha, Ararna, Avira, Ayla, Seye, Peremies, Seney, Leverso, Huay, Baruchalu, Acuth, Tural, Buchard, Caratim.

Per misericordiam ababit ergo mortale perficiat qua hoc opus ut invisibiliter ire possim.

O tu Pontation, Magister invisibilitatis cum Magistris, Tenem, Musach, Motagren, Bries, vel Brys, Domedis, Ugemal, Abdita, Patribisit, Tangadentet, Ciclap, Clinet, Z, Succentat, Colleig, Bereith et Plintia, Gastariel, Oletel, Conjuro te Pontation, et ipsos Ministros invisibilitatis per illum qui contremere facit orbem per coelum et terram, Cherubim et Seraphim, et per illum qui generare fecit Virgine et Deus est cum Homine, ut hoc experimentum perfectae perficiam, est in quacumque hora voluero, sim invisibilis; Herum conjuro te et tuos Ministros, pro Stabuches et

Mechaerom, Esey, Enitgign, Bellis, Semonei, ut statim venias cum dictis ministris tuis et perficias hoc opus sicut scitis, et hoc experimentum me invisibilem faciat, ut nemo me videat. Amen."

It will be seen that much depends in all these experiments upon the time and place of operation, and upon prayers, conjurations, or incantations. This, of course, is the rule with most forms of magical working; though it is refreshing to note a method of securing the power of invisibility from a certain Greek papyrus:¹ the worker is instructed simply to get the egg of a hawk, and gild one half; the other half is then covered with a coating of cinnabar. When this is carried, the holder will not be seen by any living person.

An ancient manuscript of the *Key of Solomon* appears with a further system; this time using a wax figure, coupled with magical signs, and incantations to various spirits:

Some virgin wax is to be taken, which should have been consecrated, and fashioned into the image of a man. This is to be done on the day and hour of Saturn, in the month of January. Upon this figure, using the needle of the Art, magical characters are inscribed, on the part of the figure corresponding to the head and skull:



Then the operator takes a strip of the skin of a frog or toad, and upon it writes the following:



A cave is then resorted to, at midnight; and the karcist must repair there alone and unnoticed. Here he hangs the figure, after fumigating and perfuming it, on the wall with a strand of his hair, repeating:

METATRON, MELEKH, BEROETH, NOTH, VENIBBETH, MACH and all ye, I conjour thee, O figure of wax, by the Living God, that by virtue of these signs and words thou render me invisible, whenever I shall bear thee with me. Amen.

Bury it then, instructs the manuscript, having fumigated and perfumed it anew, in a plain box; "an when thou needest it, to pass into any place unseen, dig it up and carry it in the left pocket, and say: COME UNTO ME AND NEVER QUIT ME, WHERESOEVER I SHALL GO". It is then to be used, and afterwards taken back, and buried until it is again needed; in which case the same oration is to be addressed to the figure afresh.

Finally, the *Great Albert* imparts one of the shortest of the secrets of

¹ See Leemans: *Papyri Graeci*, p. 98.

invisibility. Take the stone called Dykelahmus, and wrap it in the leaf of a laurel or bay tree. It appears then to be called *Lapis Obtelmicus*. It has many colours, and Constantine, says the writer, took it in his hand and became invisible. The reason for this stone thus treated conferring invisibility is that it blinds the sight of onlookers.

Next to invisibility, love was often desired through the intermediary of witchcraft and sorcery; either for the person himself, or to cause another to love him. In the first quarter of the sixteenth century a witch named La Valdilla used to specialize in the manufacture and sale of love-balls. She gave women a ball, moulded or kneaded with straw, incense, virgin wax, rosemary, and hairs from the beard of the husband or other man concerned.

This charm, carried in the right pocket, would attract any lover, claimed the enchantress of Cuenca. Another version of this is to make two hearts of wax, baptize them in the names of the two persons concerned, and join them together by means of three pins without heads. The figures were then worn next to the heart of the person desiring love, and were in great vogue amongst the credulous people of Spain.¹

Another form of love-spell used in the same country involved a wax image. The dolls and images so familiar the world over, and regarded as part of a death-spell, were also employed for the purpose of creating love and compelling the beloved to come to the lover. These models were made of wax, clay, earth, or sometimes lead, and used to be buried before the spell could become effective. The very pins stuck through the heart—usually supposed to be definite evidence of a death-spell—were placed in the image to “draw the heart” towards the operator or the person on whose behalf the operation was performed. Small sacks of powders and herbs were likewise esteemed for the dual purpose of causing love in either sex, and for restoring tranquillity between married people. The bags were made of thin black silk, being filled with rosemary, among other things.²

In Spain, the herbs used in spells dealing with love questions were always gathered on the morning of St. John. A certain group of women at Talavera used to work a love-spell by the use of rosemary, considering that this herb had great powers to attract the opposite sex. The manner of working the spell was to sit in the kitchen, to which had been brought some rosemary twigs, and remove several burning sticks from the fire. Upon these smouldering brands, three shoots of rosemary were placed, and the following recitation said three times:

*Romero, quemo ;
Pues no quemo romero.
¿ Pues qué quemo ?
El Corazón de Fulano³ quemo ;
Que no puede parar ni sosegar
Hasta que conmigo venga a estar.⁴*

¹ *Los procesos de hechicerías en la Inquisición de Castilla la Nueva*, D.S.C. Estopañán, Madrid.

² *Inquis. T. Leg.* 83, no. 38, 1622 (Spain).

³ “Fulano” means “so-and-so”, for which the name of the beloved was substituted.

⁴ *Inquisition Records* (Spain). 1716, T. Leg. 87, no. 95.

Which, being translated, means:

I burn rosemary;
 But I am not burning rosemary.
 Then what am I burning?
 The Heart of (name) I burn;
 That he may neither be able to stop nor rest
 Until he comes to be with me and to stay.

In 1674 Juana Ruiz, a well-known witch of Almagro, used to brew a magic stew (*puchero*) in order to attract the love of men to her patrons. The hearts of male birds were removed and cooked in a glazed pot, to perform this function. The reason for this action is really a kind of sympathetic magic, the idea being that the heart of the man should burn and boil for love of the person involved.

Support for such an interpretation is provided by a case over a century earlier. A celebrated enchantress of Villarrubias removed the wings of a chicken or of a drake; taking out the heart, she sewed it with three "needles without eyes", and with three pins without heads. The heart was cast into a new clay pot with barley-flour, and the utensil placed on a fire, while the crone repeated that "as this heart boils, so does the heart of the gallant boil for Juana"—Juana being the name of the lovelorn applicant on that occasion.

The *Enciridión* of Pope Leo III, said to have been sent or given to the Emperor Charles the Great (Charlemagne), and published in Rome in the seventeenth century, gives us a "Recommended Conjunction to Cause Love".

Collect a plant of trefoil, he says, and arrange the leaves on a stone which has been blessed beforehand, reciting before it the orations of the Mass. After this, collect the aforesaid leaves into a nosegay, which is to be given to the person whom it is desired should become enamoured of the operator. This bunch of flowers is to be smelt by the person, the magician reciting:

"GABRIEL ILLA SUNT.

And making sure at the same time that thy knee touches that of the other.¹ Then thou speakest these words, holding the trefoil in the right hand, and gazing fixedly at it:

Trefoil of four leaves, divine and mysterious plant who represents happiness, felicity, grace and love! I invoke thee, humbly, and beseech thee to exercise thy marvellous gifts which thou hast received from divinity, and that great power which thou exercisest in the sacred cult of the Orphic mysteries.

Yea, the supreme divinity, the incomparable Ada Nari or the Isis Inda gave thee such rare virtues; I hope and wish exceedingly to be loved and respected by (name) ———² and when thy love is as vehement

¹ In the Spanish version it is rendered as: "*haciendo al mismo tiempo que se rocen vuestra rodilla derecha con la de esa persona*". (*Enciridión del Papa Leon*: Madrid, MCXIII.)

² "Here," says the *Enciridión*, "say the name of the person by whom it is desired to be loved."

as mine, thou wilt enjoy a true happiness, which is that which thou condest thy favoured ones."

The trefoil, continues the learned author, causes happiness and love, and may thus be invoked with equal success by either men or women.

In the case when a trefoil plant is not available, the lovelorn person might conceivably become saddened at the thought of being unable to put this excellent recipe into practice; but the *Enciridi6n* has thoughtfully foreseen this emergency. The same effects precisely may be obtained by using the Talisman of Isis, "upon which should be engraved the outlines of the divine plant". In case anyone should be ignorant enough to be unfamiliar with this talisman, its form was also given :



The Talisman of Isis

Pliny tells us that the fur from the end of a wolf's tail is the most powerful item to be used to excite love.¹ Albertus Magnus advocates the rubbing of the hands with the juice of vervain, and the touching of the object of one's affections.²

"To procure love," says the author of a grimoire, "get a gold ring, adorned with a small diamond, which has never been worn, wrap it in a small piece of material or silk, wear it nine days, and as many nights, between your shirt and your skin, next to your heart.

On the ninth day, engrave with a new graver the word SCEVA; then, taking three hairs of the person by whom you wish to be loved, join them to three of your own, saying, 'O Body, may thou love me, and by thy design succeed as ardently as mine, by the efficacious virtues of SCEVA.' Tie the hairs in true lovers' knots, and in such a manner as to wrap nearly round the ring, and hang it wrapped in silk, worn next your heart for six days. On the seventh, take off the lovers' knots and give it to the person. But perform the whole fasting, and before sunrise."³

The *Magus* enlightens us further in the ways of venereal magic :

¹ *Div. Cur.*, 6, 23.

² *Admirable Secrets*, p. 66.

³ *Pet. Alb: Treasures*, p. 8.

"Take," says Barrett, "... a little piece of venomous flesh, the size of a fig, and black, which is in the forehead of a colt newly foaled . . . and this is a most powerful philtre to cause love, if it be powdered, and drank in a cup with the blood of him that is in love: such a potion was given by Medea to Jason.¹

"If anyone take a little of the strait-gut of the civet-cat, and have it about him, and it is bound to the left arm, it is a charm; that if he does but look upon a woman, it will cause her to follow him at all opportunities."

Flying is another experience that would probably commend itself to many; and thus we are enabled to reproduce a method guaranteed to be successful, on no less authority than that of the *Little Albert*; it starts in a most businesslike way:

"Take 10 ounces human fat,
 ,, 1 ounce oil of horn,
 ,, 1 ounce bay tree oil,
 ,, 1 ounce natural mummy,
 ,, $\frac{1}{2}$ chopine spirit of wine,
 ,, 7 vervain leaves (verbena).

Boil all this in a new pot until the stage of half reduction is reached; then make it into plasters on a new skin, and when you apply them to the feet, you will go like the wind."

But this is not all. Apparently having experienced a species of air-sickness in flight, the writer has also devised an antidote to this:

"Not to be ill when you go, take three drops of blood in a glass of white wine before starting."

Magic garters are the subject of a curious set of directions preserved in a manuscript:

"Take thou the skin of a stag and cut enough to make two round hollow garters, and before stitching them, prepare them by writing on the side that will be next to the flesh the following characters, using the blood of a hare killed on the twenty-fifth of June:

Dv ROSA o f e t 1 o o o M 3 A 3

Fill, next, the garters with green mugwort, gathered before the sun rises on the 25th of June, and insert into the two ends of each the eye of the Barbel fish. Then you must rise before sunrise and place them above the knee on each leg, after washing in running water.

Take next a rod of oak, cut on the 25th June, and, turning in the

¹ *Op. cit.*, p. 45.

direction in which you wish to travel, write on the ground the name of your destination, and you will accomplish your journey without fatigue. When you wish to stop, beat the air with the wand, saying AMECH, and you shall be on firm ground."

The manufacture and use of a magic carpet is given in full by another manuscript:

"Let a virgin girl weave a carpet of white and new wool, in the hour of the sun, when the moon is full, and when the sun is in Capricorn. Go into the country, to an uninhabited place, where you will suffer no disturbances; spread your carpet facing East and West, and, having made a circle to enclose it, hold your wand in the air, and call upon Michael, towards the East, Raphael to the North, Gabriel to the West, and Miniel to the South. Then turn to the East and invoke the name Agla. Take in your left hand the point of the carpet that is to the East, and then turn towards the North and do the same; repeating it similarly for the South and the West, until you have raised all four corners. Then turning again towards the East, say, reverently:

Agla, Agla, Agla, Agla: O God Almighty, who art the life of the Universe, and who ruleth over the four divisions of its vast form by the strength and virtue of the four letters of Thy Holy name: Tetragrammaton YOD HE VAU HE. Bless in Thy name this covering which I hold as thou hast blessed the mantle of Elijah in the hands of Elisha; so that, being covered by Thy wings, nothing may be able to injure me, even as it is said "He shall hide thee under his wings, and beneath His feathers shall thou trust. His shield shall be thy shield and buckler."

Then, fold it up, saying RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA, RA, A; and keep it carefully until you next need it. When you desire to use it, choose a night of full or new moon, advises the manuscript, from midnight until dawn. Go to a place where you will suffer no interruption, having written the following characters on a strip of azure blue virgin parchment, with the feather of a dove:

RAZIEL 𐤓𐤁𐤅𐤀𐤋

Then prostrate yourself on the ground, covered by the carpet, after casting some incense on the fire, hold the wand in your left hand, against your chin, and the parchment in your right hand, against your forehead. Say then:

VEGALE, HAMICATA, UMSA, TERATA, YEH, DAH, MA, BAXASOXA, UN, HORAH, HIMESERE O God, Thou Vast One, send unto me the inspiration of Thy light, and make me to discover the secret thing which I ask of Thee, whatsoever such and such a thing may be. Make me to search it

out, by the aid of Thy Holy Ministers RAZIEL, TZAPHNIEL, MATMONIEL, lo, Thou hast desired truth in the young, and in the hidden thing shalt Thou make me know wisdom RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA, RA, A, KARKAHITA, KAHITA, HITA, TA.

When the experimenter has successfully complied with all these instructions, he will then hear clearly that which he wants to know.

The Death Spell is the one perhaps best known to readers of all types of literature. Nevertheless, there are few historical accounts of any value relating to its having been attempted; and just as rare are the actual recipes for exercising this great power.

There are a few examples of waxen images used for a death spell; among the kings so threatened, according to historians, were Rameses III, Charles IX of France, and Henry VI—the latter effort by, it is said, the Duchess of Gloucester. Pope Urban VI, too, is alleged to have been the subject of another attempt. Toads occasionally took the place of wax images, for it seemed to the magically-inspired would-be assassin that a living thing receiving the wounds meant for a specific human being would exercise greater certainty in duplicating the suffering upon the person of the hated one.

It was an astrologer, rather than a magician, who brought the death-spell into the greatest prominence in the France of 1574.

Cosmo Ruggieri, a native of Florence, was accused of the conspiracy to destroy Charles IX by magic. It was alleged that Ruggieri had made a figure of wax, in the form of the monarch, and had treated it with pins. Catherine de Medici further stated that the operator was at that time making enquiries as to whether the king was yet suffering in specific ways, and the man was almost immediately arrested and imprisoned. Although the king died little more than a month later, of a mysterious and unrecognizable disease, the historian Del Rio (*Disq. Mag.*) maintained that his demise was due rather to the magical machinations of other enemies—Protestants—who had gradually taken away his life by destroying models of wax in his name.

In England, in the seventeenth century, it was said that a figure of Queen Elizabeth had been found in London, complete with pins stuck therein, being indisputable evidence of an attempt on her life. The Virgin Queen at once called Dr. John Dee—who was at that time in favour—to her, and he was able to reassure the company that there was no danger. The queen herself, however, had been greatly disturbed by the discovery.

In Iraq and the contiguous areas of the Middle East the connection between love-charms and works of hatred, as also the participation of some part of a frog or toad, provide us with a link between these forms of sorcery. The warlock took a frog, removed the bones, and buried them for a week. They were then reclaimed, and thrown into water: if they sank, they were used for hate charms; but if the bones floated, this indicated their efficacy in potions and charms relating to love affairs.¹

¹ *Proc. Soc. Bibl. Arch.* Nov., 1907, no. 59.

The *Sword of Moses* tells the operator to repeat a certain incantation:

I call thee, Evil Spirit, Cruel Spirit, Merciless Spirit; I call thee, Bad Spirit, who sittest in the cemetery and takest away healing from man. Go and place a knot in (N . . .)'s head, in his eyes, in his mouth, in his tongue, in his windpipe, and put poisonous water in his belly. If you do not go and put water in his belly, I shall send against you the evil angels Puziel, Guziel, Psdiel, Prsiel. I call thee and those six knots that you go quickly to (N . . .), and put poisonous water in his belly, and kill (N . . .) because I wish it. Amen, Amen. *Saleh*.

A Sloane manuscript tells the hater to make an image in the shape of a man in yellow wax:

"When it is made, fumigate it with horrible fumigations . . . and sprinkle it with filthy water, and say over it:

ARATOR — LAPIDATOR — OMPTATOR — SOMNIATOR — SUBUERFOR — IQUATOR — SIGNATOR — SUDATOR — COMBUSTOR — PUGNATOR — DUCTOR, SEDUCTUR — COMOSTOR — DNERATOR — *Vos omnes it ministri oday et distructiones et seratores discorde et qui libetar opera facitis et tractibus eo quod est noce vos conurase ideo vos conniro et deprecur, quod ad ministreh et consecrots ista imaginem et odid fiat mier alve N . . . et N . . .*

then put it with filthy herbs."

Yet a further variation of this procedure is given thus:¹

"Make an image in the form of a man or woman, upon whose head is written the name of that person, and on the ribs let these words be inscribed: AILIF, CASYL, ZAZE, HIT, MEL, MELTAT. And let it be buried."

Mud is advocated for the manufacture of the image in one method described in the *Sword*:

"Take mud from the two sides of a river, and form it into the shape of a man, in the hour and day of Saturn; and write upon it the name of the person, then take seven strong branches from seven strong palm-trees, and make a bow with a string of horse sinew. Place the image in a hollow, and stretch the bow and shoot at it, and with each shot say: ATUMMI, BATUMI, and let N . . . be destroyed."

In Malaya the procedure seems to vary even less than do different systems in Europe.

In that country, parings of the nails, saliva, or hair of the victim are taken and made into a figure with the aid of wax from a honeycomb. The image is roasted slowly over a flame each night for a week, and the following incantation is said over it each time: "I am not burning wax; I am burning the heart, the liver, the body of so-and-so."

¹ *The Discoverie of Witchcraft*.

On the seventh night the figure is burned and melted completely, and the victim, it is believed, will then die.¹

Another spell of hatred was wrought by the Castilian witches in this manner. At midnight on a Monday, Wednesday, or Thursday the witch took a little salt in her hand, and added a little coriander with a small piece of sardine. While transferring this from one hand to the other, she repeated :

I conjure thee, salt and coriander,
By Barrabás,
By Satanás,
And by the Devil; I conjure thee that is most able.
I do not conjure thee as salt and coriander,
But as the heart of (so-and-so).

Throwing it all into the fire with a quick gesture, she continued :

Thus, as thou art burning,
Let the heart of so-and-so burn,
And bring it to me here.

I conjure thee by the Sardine Queen
And by the name of Hell;
And by the navigators who sail the sea.

I call thee (so-and-so),
By Barrabás,
By Satanás,
And by the Devil; I conjure thee, him that is most able
By all the Devils in Hell,
Devil of the Star,
Enter into so-and-so
And bring him to me here quickly;

Devils of the abbatoir,
Guide him here to me;
Devils of Cocodover,
Bring him to me as fast as you can.

With more messages I send to call thee,
By the Saracen Queen,
By the Queen of King Faraon,
Who walks by day in the fields:
At night by the crossroads,
Catching wars and battles,

I join all of you, and go
And into so-and-so I enter,
And from there bring me
Diligently; well seized,

¹ Cf. Skeat: *Malayan Magic*.

Seizing his side,
His lung,
And the strings of his heart.¹

After this involved recitation had been repeated several times, it was thought that the subject would die.

The fact that this kind of bewitchment, as well as the casting of the evil eye on cattle, and similar practices, were so rife, necessitated counter-spells being used for the purpose of warding off the baneful effects and machinations of sorcerers. An old book gives a rather comprehensive method which enables anyone to be "delivered from evil", as well as from all sorts of devils and even thieves:

"Upon the Sabbath daie, before sun rising, cut a hazell wand, saie: 'I cut thee, O bough, of this summers growth, in the name of him who I meane to beate or maime.' Then cover the table, and saie: '✠ IN NOMINE PATRIS ✠ ET FILII ✠ ET SPIRITUS SANCTI ✠.' And striking thereon, saie as followeth: 'DROCHS MUROCH ESENAROTH, ✠ BETU ✠ BAROCH ✠ ASS ✠ MAAROTH ✠.' And then saie: 'Holie Trinitie, on him that has wriught this mischiefe; and take it away by thy great justice ESON ✠ ECION ✠ EMARIS ✠ ALES ✠ AGE.' And strike the carpet with your wand."

To remove the spell from a person, and to cause the witch or wizard who has cast it to appear, is a further valuable secret confided by a Sloane manuscript:

"Kill a pigeon, and cut out its heart. Stick it all round with new pins, and throw it into a pan of boiling water. The pot must be covered with a square of turf with the grass upwards. The fire must be kept level, and then after an hour the heart must be taken out and thrown into the embers."

A knock, we are then informed, will come at the door: who can it be? "It is the sorcerer or witch who has come to demand entry." Such malefactor, however, we are advised to admit only when a promise has been elicited that the spell will be removed.

It seems from this that something in the counter-spell is so powerful that the caster of the spell is compelled to come to the house, and has to enter it; otherwise it seems hardly credible that the witch would consent to cancel the spell; which, if it is in any way similar to the ones already examined, could hardly have been cast without a certain amount of mental and physical effort—to say nothing of the difficulty and cost of obtaining some of the ingredients, as well as the discomfort involved in staying up at night, and repairing to inaccessible spots.

Grainge gives these charms against witchcraft:² scratching the witch

¹ From the witch María Castellanos, *Inquisition Tribunal of Toledo*, 1631-32.

² *Daemonology*. 1882.

with a nail or some sharp object¹ was supposed to break all spells inflicted by her. Other substances and objects supposed to be efficacious in this way were the hanging of the Bible around the neck, or the wearing of angelica roots. The same effect was expected of mistletoe, and especially rowan, as infallible counter-spells.

We are now in possession of the methods of removing spells and enchantments, as well as to avert and defeat evil. One thing remains: to know positively whether a person is bewitched or not, before applying the cures.

Hold a ladle of molten lead over the person, instructs a writer, and then pour it into a porringer filled with pure cold water. If any image shall appear on the lead at the bottom of the porringer, then, continues this authority, you shall surely know that the person is bewitched.

In the great battle between witches and their opponents, both parties were able to reckon as a munition of war the various books giving the most minute instructions appertaining to both war efforts. One manuscript intended for the use of the practitioners of the Art gives the correct times for the casting of spells, to obtain the maximum efficiency. The hour of Saturn was to be used in causing hatred, enmity, and the sowing of discord. Mars should rule at the time of necromantic experiences, especially in the case of the raising of the shades of those killed in battle. Mercury for speculation and games of chance. The hour of the moon was valuable for anything relating to water and sleep. The hour of Venus was the assigned hour for love experiments, and the preparation of poisons and philtres. The hours of Saturn and Jupiter co-jointly were reserved for unknown and extraordinary experiments.

The moon and its phases, with particular reference to its astrological aspects, played a large part in the casting of spells. For love and invisibility the moon was supposed to be only in a fiery sign, to guarantee the success of the operation. Such signs were given as Aries, Leo, and Sagittarius. Hatred, discord, and destruction came within the purview of actions while the moon was in a watery sign.² Peculiar and unknown experiments required that the moon should be in an airy sign, it was said: Gemini, Libra, or Aquarius.

The *Clavicle of Solomon* in the Lansdowne MSS gives us the secret of "Rendering yourself the Master of Treasures held by Spirits". We are informed that the spirits that inhabit the earth know of many places where treasure is hidden; which they jealously guard, putting to death any who search for them. These guardians are called gnomes, who, "seeing the evil purposes to which treasure may be put, become intolerant to the seekers, and often kill them".

The theory is that these gnomes cannot make use themselves of the gold, but are afraid that it may be misused; the aim, therefore, is to gain their confidence, whereupon they will be willing to release the valuables, and make them available to the magician.

¹ Cf. "I claw'd her by the backe in way of a charme, To do me not the more good, but the lesse harme."—J. Heywood: *Works*. 1598.

² Cancer, Scorpio, or Pisces.

The process should be performed before the sun rises, between the tenth of July and the twentieth of August—with the moon in Leo—and the seeker is to go to a place where he has reason to believe that treasure may be hidden. There, with the Sword of the Art, he is to describe a circle, “wherein to open up the earth”.

This circle is to be censed thrice during the day, with the incense appropriate to that day.

“And, having clothed thyself in correct raiment, suspend above the proposed opening, a lamp; whose oil should contain some fat of a man who had died in July: and the wick made from his winding-sheet. Having kindled a good fire and fortified the workmen with a girdle of goatskin newly prepared, whereupon shall be written in the blood of the dead man whose fat is used the following characters:

N O P A  PADOUS

set them to work, cautioning them not to be afear'd of any apparition or spectre which may appear, but to work away boldly. In case the work cannot be finished in a single day, cause the opening to be covered by a wooden board, and over that, six inches of earth. Repeat this covering when needed; you being present all the time, robed in the raiment of the Art, and with your magic sword. After having succeeded in this, repeat the following oration:

ADONAI, ELOHIM, EL, EHEIEH, ASHER, EHEIEH, Prince of Princes, existance of existances; have mercy upon me, and cast thine eyes upon thy servant, N . . . , who invokes thee most devotedly, and supplicates thee by the most holy and tremendous name, TETRAGRAMMATON, to be propitious, and to order thy angels and spirits to come and take up their abode in this place. O ye angels, and spirits of the stars, O all ye angels and elemental spirits, O all ye spirits present before the face of God, I, the minister and faithful servant of the Most High, conjour you, let God himself, the existance of existances, conjour thee to come and to be present at this operation. I, the servant of God, most humbly entreat thee. Amen.”

The workmen are then caused to fill up the hole, and the spirits are licensed to depart, after “thanking them for the favours they have shown you”.

License to Depart:

O ye good and happy spirits, we thank you for the benefits which we have just received from your liberal bounty; depart in peace to govern the element which God has created for your habitat. Amen.

It has already been noted that the practitioners of the Art used to enjoy a considerable reputation for their abilities in discovering all manner of hidden secrets, and the borderline between a witch and a wise woman was not so well defined that anyone could say with certainty as to whether her operations were the result of greater learning or of some dark pact with the Devil. For this reason witches were not infrequently resorted to in cases of theft, to discover the criminal. A manuscript in the British Museum gives the method of working this important form of occult divination.

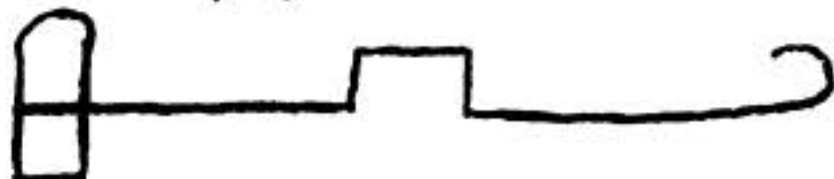
First the practitioner must make sure that the sun is in Pisces, and see the new moon in the same sign. On the first Monday after the new moon, the sun being still in Pisces:

“Take virgin wax that has never felt fire or water, and make two images, like those of man and woman; so that you may have them at all times at your pleasure. Note that the wax must be heated by the sun’s rays, and not by fire. This done, write on the forehead of them

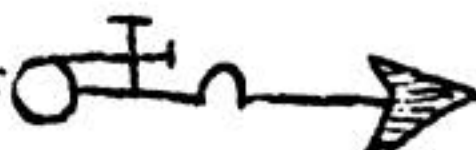
this sign  and the character  in the crown

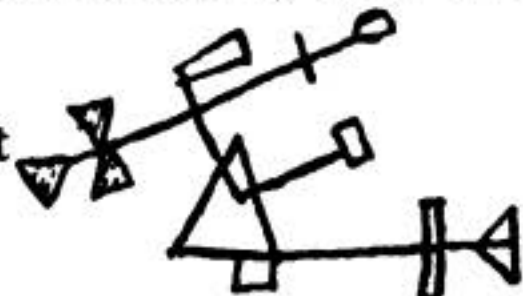
of the head *Sibylla*, with the character  and in the middle

of the head the word *AZIRIA*, with this character



and on the breast write the words: *EMEMER*, *EMALAGRA*, and this

character  and on the back put



Then make a fire of dried eglantine; and, taking your products, hold them in your hand, repeating:

O God, ruler of all things, unto whom no secrets are hidden, we humbly beseech Thy Majesty that the thief that has committed this theft, thou will vouchsafe to bring him again unto us that, through the shame of his theft, he may decide to come and do worthy penance, through Jesus Christ our Lord. Amen.

Then say the word on the crown, and that one on the back, and so on; and in seven days the thief will come again.”

Those who wished to understand the speech of birds could do so by going into a forest with two friends, on October 27. They were instructed to appear as if they were hunting; and to catch the first animal that they

could. This done, it was to be taken home, prepared with the heart of a fox, and eaten. After this meal the operator is told that he will understand the talk, not only of all birds, but also of the beasts. Nor was it necessary for this experiment to be repeated by all who wished to be acquainted with the secret, for the power could be passed on by the simple expedient of kissing the person desirous of knowing it.

One of the *Alberts* gives the information that anyone is able to send plagues to attack people. It is related that sorcerers took nail-clippings from several men, and put them in a new potsherd, and then buried them in a cemetery, saying over them: AHSUTI KKTHUS—if it is possible to pronounce these words—and then buried the items anew at a place specified as “not trodden by horses”, and allowed to remain there for three days. When this period had expired the spell was exhumed, and the dust from inside removed. This dust, when blown on the lintel of any house, was considered certain to cause the plague.

Anyone who indulged in these nefarious practices, and to whom suspicion was attracted, might well be thankful for a method of walking unrecognized in the street; and the *Secrets of Albertus Magnus* tells how this may be effected:

“Take wormwood, perfumes, soot and smoke; and, casting them upon a brazier, hold the heart of a fox in the smoke, saying over it:

I conjour you, mother of the male, and mother of the female, you, the twins, I conjour you, the hard spirits, in the name of God the mighty hero, the living one; Michael in the name of God, Raphael: save me from the lion; the powerful ones, and the twins, I conjour you, strong spirits, in the name of God, the mighty hero. IH, IHVH, IHVH, I N . . ., son of N . . .”

It appears that the subject is now invisible, for the directions conclude: “then, pass on your way.”

Rainmaking, according to Ulrich Molitor, can be easily mastered: all that is necessary is to hold a cock in the flames of a brazier. To prevent rain falling on one's land was a little more difficult. The magician wrote JHVH on a piece of virgin parchment; which was then buried in the middle of the garden or land, during which operation JHVH was repeated over it twenty-seven times.

Not everyone, however, wanted to make or avert rain. Such people could occupy themselves to good effect by transforming others into stone. “Looking through a hole in a lime-leaf, say AAHAR to them; and then towards the East.” Should one relent, it was equally easy to release the victim. The magician simply turned towards the west, saying “HUHAA”.

Supposing the sorcerer had not yet made gold, turned all his opponents to stone, or was able to obtain all his desires from invisibility, there was a sure way to gain the favour of princes and other powerful people. This interesting system is contained in a manuscript (Sl. MS. 10862). This experiment is to be performed on the day and hour known to be propitious, according to the relationship of times with actions as already outlined in this chapter.

"If any instruments, water or parchment be needed, let them be consecrated and prepared in a fit manner. Write the following words on virgin parchment, with the pen of the Art:

SATOR AREPO, TENET, OPERA, ROTAS IAH, IAH, ENAM, IAH, IAH, IAH, KETHER, CHOKMAH, BINAH, GEDULA, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, MALKUTH, ABRAHAM, ISAAC, JACOB, SHADRACH, MESHACH, ABEDNEGO, come ye all present to my aid, and for whatsoever I desire.

Then recite over the parchment:

O Adonai, most holy and righteous, and most mighty God who has made all things, through thy righteousness and mercy wherewith thou art filled, grant unto us that we may be found worthy and that this experiment may be found consecrated and perfect, so that thy light should issue from thy most holy seat, O Adonai, which may obtain for us favour and love. Amen."

This being done, love and high favour are a matter of course, says the writer.

Insufflation was another method of causing spells to be effective, though it is also a part of White Magic. Warm insufflation, teaches Constant, helps afflicted people in assisting the circulation of the blood; and also restores lost vigour. Cold breathing is said to benefit conditions accompanied by congestions. Breathing, however, can be very dangerous indeed:

"It is related of a servant to a Noble Man of the Castle of Bortanbrouch, that all the time he was bewitched he vomited nails, pins, needles, and string; and being asked concerning it, he said that a certain woman met him one day, and breathed upon him, from which he became thus troubled."¹

Just as small effects can be caused by spells, so can they be extended to embrace larger areas and greater numbers of people. One codex informs us that we have the power of creating storms, and even of starting wars, by occult methods:

"Take the stone which is called DNYR, whose colour is black, preferably with black veins: it cometh from Ind or Araby; and, if it be thrown into an encampment, it causes war and strife. And if thrown high in the air, it causes storm and thunder."

In a place where such a spell had been worked it would seem that there is great need for the sapphire, for this is the counter-spell; and it

¹ "Some diseased persons have been seen to vomit crooked iron, coals, brimstone, nails, pins, needles, lumps of lead, wax, hair, straw, and the like, in such quantity, figure, fashion and proportion as could never possibly pass down, or arise up through the natural narrowness of the throat, or be contained in the unproportionable small capacity, natural susceptibility, and position of the stomach."—Dr. J. Cotta: *The Tryall of Witch-Craft*. London, 1616. (Spelling modernized.)

makes peace. The only directions for the employment of the gem is that it should "be placed in the place wherein there is strife, and causes peace and quietness of the mind".

Although most arcane secrets can be learned by the assistance of angels and spirits, there must be some that are known to certain initiates and are not generally available.

To make oneself master of these mysteries, as well as to know any secret that may be in the possession of another person, the following recipe is advocated as being extremely effective: a pigeon's heart and the head of a frog are first selected, and reduced to powder. This priceless powder is placed upon the stomach of the subject whilst he is asleep. All that is in his thoughts, and all he knows, will at once be told, says the volume attributed to the learned Bishop of Ratisbon.

If it is desired to know a woman's secrets, instructs M. Thiers (*Treatise on Superstitions*), a toad's head should be placed upon her left breast, with the same effect. If these stratagems prove impracticable, *Albertus Magnus* again comes to the rescue. The fabulous *Quirim* stone, which is a stone to be sought in a lapwing's nest, is laid on the head of the sleeper, who will then disclose all secrets.

Invincibility and the Sword of Invulnerability were thought to be among the most valuable assets; hence we come across both these things, and the manner of their attainment, from a grimoire. The Sword is fashioned of unalloyed metal, in the hour and day of Mars; over it is then repeated a pious prayer:

O Lord Holy Father Almighty, ✠ bless Thou this Sword through the invocation of Thy Name, and by the coming of Thy Son, Jesus Christ, and by the gift of the Holy Ghost, that he that this day is girded with it, in Thy mercy, may tread under his feet the visible enemies, at all times enjoying victory, and remaining unhurt: through Jesus Christ our Lord. Amen.

The overcoming of enemies is effected by taking the stone "called Adamis—in English speech: Diamond"; which we are informed is shining, very hard, and cannot be broken (except by the blood of a goat of Cyprus). When bound to the left side, it is "a power against wild beasts, and will render the wearer invulnerable".

Walking upon water, says the *Sword of Moses*, is a simple matter. All you have to do is to take a lead plate, and write these signs on it:

XD

This amulet is then to be placed in the girdle, and the water entered—or, rather, walked upon.

Those wishing to make someone forget all that he has learned were advised to take a laurel leaf, write upon it HUGH, and the name of the enemy, and then bury it in his garden. A rich man could be removed from

his riches thus: "Go by night to an anthill, gathering dust from it, say: AHVH—and throw it in his face."

The foremost enchanter might find it difficult to open any door, were he not equipped with this spell. A root of a lotus reed is procured, placed under the tongue, the operator saying Ssgn, ARGGIS towards the door. Even if locked, we are assured that it will then miraculously open.

We may agree with Bacon¹ that the much-feared spell or power of witches known as the evil eye is a universal belief. It is called *baskania* by the Greeks, and by the Romans, *fascinum* (hence fascination); in Arabic it is *al-'ayn*, the Eye, or *an-nazar*, the Glance. Malice and envy, especially on the part of physically deformed people, is generally thought to be the cause of this evil. Parallels to the English term are to be found in French (*mauvais oeil*), and Persian (*chashm-i-bad*). In modern Italian the possessor of the eye is called *jettadore*, and in Spanish, *aojadura*.

Animals are supposed to be prone to the attacks by the envious; and it will be remembered that Menaeas, in Virgil, showed this fear: "Some eye—I know not whose—is afflicting my tender lambs."² Scot,³ commenting upon this passage of Virgil's, and mentioning the belief to be found also in the pages of Theocritus, says that in Scythia there are women called *bithiae*, who have two balls in their eyes, and that they bewitch not only lambs, but children as well.

The Armenians say that everyone with blue or green eyes has, *ipso facto*, the evil eye; squinters, in central Asia, Italy, and Africa, are supposed to be certain to have it. There are widespread beliefs that certain priests have this power—or even that all members of the clergy do.

In England, and among rural communities in other parts of the world, some animals are greatly feared; among which may be noted the cat, hare, rabbit, dog, and fox. It has been remarked that this fear of animals is a concomitant of fear of lycanthropes—witches and sorcerers having been held to have the power to assume these shapes while going about their nefarious errands. Where wolves, snakes, or peacocks are to be found, and are identified with supernatural associations, they are generally thought to be able to project the evil eye. This connection between witches—the priestesses of evil—and pagan spirits with the evil eye seems to indicate that the fear of the possessors of the evil eye dates in many cases from idolatry and propitiation. At the time of the great plague in Britain it was thought that those with the evil eye could spread the disease by merely looking banefully at the victim, a theory that is alluded to by Shakespeare in *Love's Labour's Lost*:

Write "Lord have mercy on us" on those three:
They are infected; in their heart it lies;
They have the plague, and caught it of your eyes.⁴

Martin tells of how this danger may be averted, according to Scottish

¹ *Essay IX*, "Of Envy".

² *Third Eclogue*, 103.

³ *Discoverie of Witchcraft*, p. 291.

⁴ *Love's Labour's Lost*, v. ii, 419 *et seq.*

tradition:¹ he says that on the Isle of Harris there are to be found a species of nuts, which go by the name of Molluka Beans, which are used as amulets; the white ones being hung round children's necks.

"And if any evil is intended to them, they say the nut changes into a black colour. That they did change colour I found true by my own observation, but I cannot be positive as to the cause of it."

The nut had various uses in this connection, for the writer continues :

"Malcom Campbell, Steward of Harries, told me that some weeks before my arrival there all his cows gave blood instead of milk for several days together; one of the neighbours told his wife that this must be witchcraft, and it would be easy to remove it if she would but take the white nut, called the Virgin Mary's Nut, and lay it in the pail into which she was to milk the cows. This advice she presently followed, and, having milked one cow into the pail with the nut in it, the milk was all blood, and the nut changed colour into dark brown. She used the nut again, and all the cows gave pure good milk, which they ascribe to the virtue of the nut. This very nut Mr. Campbell presented to me, and I keep it still by me."

Protection against the evil eye has naturally been one of the great preoccupations of mankind. Equally, with the widespread character of the belief, the amulets and talismans, potions, charms, and signs employed are to be found in almost staggering variety. The colour blue is often thought a good preventive. Strings, beads, and amulets in the shape of an eye are frequently used by many communities against it. Iron is one of the strongest cures, as well as being a preventive; in Italy, silver rings are sold for this purpose. The colour red is sometimes thought effective, for instance among the Sicilians, than whom there are probably not a more terror-stricken people on the face of the earth, in regard to belief in the Black Art.

A "sure method of ridding oneself or another of the evil eye" is quoted herewith. Take a piece of the clothing of the person who has the eye; burn it under the patient. The Jews pass a cup of salt over the sufferer, and spill some in each corner of the room; the last amount being thrown over the threshold of the house to ward off any recurrence of the attacks.

Hindu Magic :

One of the most celebrated works of Hindu Magic is *Inder Jall*² reputed to have been vouchsafed to the Inder by Mahadav,³ due to the former's attention and services to the latter. The original work is said to have consisted of twenty-two books, the cult embracing many aspects of occult and arcane devices, both evil and good.

¹ *Description of the Western Islands of Scotland*, p. 38.

² *Inder Jall*, by Sawami Dyall (Urdu). Lucknow, 1874, p. 44. (*India office : Ver Tract : Urdu : 542.*)

³ Mahadav is one of major gods of Hinduism, and Inder is a minor deity.

The practitioner's first duty is to "enclose" himself in a magic circle, and to "protect" himself against those evil "influences" which had by deception acquired the knowledge of this secret lore prior to its being wrested out the hands of those Rachus by Inder. This protective circle must be made whilst certain formulas or Mantras are recited: the Mantra especially recommended is as follows. It is called the protective Mantra of Ganaishji:

SNKILIP—

ADAY HAYTIYAD SIRI SOIT BARAH KALPAY BEUSOAT SONOTARAY
ISHTA BAYNASANT KULOJOGAY KULPARTHAM CHARNAYOMUK DEPAYO-
MUK KHINDAYOMUK CHAYTRAYOMUK BATASRAYOMUK RASISTAHTAY
BAHASAKRAYOMUK MASIOMUK PACHAYOMUK TATUOMUK BASRAY JITHA-
JUGMAHURAT ANOTANGOMUK GOTARHUNGOMUK NAMNAYOMUK SARMAO-
MUK DEVTAPATERTHAYOMUK MUNTARJATHA SUNKHIYAJUP MAHUNG-
KARCAHAY.

This is to be recited one thousand times, whilst drawing the three circles around one; and going round and round with the "drawing stick" till the Mantra has been recited a thousand times. No occult practices are to be undertaken, according to this cult, without first performing this ritual of making a magic circle of Ganaish;¹ once this indispensable step is taken the practitioner can engage himself in the several invocations; and for every invocation there is a separate formula or Mantra with its attendant rituals in diet, dress, and number of times for recitation. To destroy an enemy, for instance, the following procedure is laid down:

The practitioner should go to a place where they burn the corpses. Selecting a pyre which has not been entirely burnt out he should wait until the remains are reduced to mere embers, upon which he should throw some sugar, after which he should extinguish it all by sprinkling wine upon them.

From the burnt remains he should secure a sizable piece—which is by now in the nature of carbon. This carbonized remain he should powder with equal part of turmeric and reduce into a paste with the juice of the leaves of the Neem tree—a tree with very bitter juice. The paste is further to be mixed with the above-mentioned juice till it can be used as ink for a pen of Neem-tree bough.

With these he may draw a charm on a slab of stone, and place it at the threshold of the person towards whom he bears no friendship, so that his enemy steps upon the enchanted slab frequently.

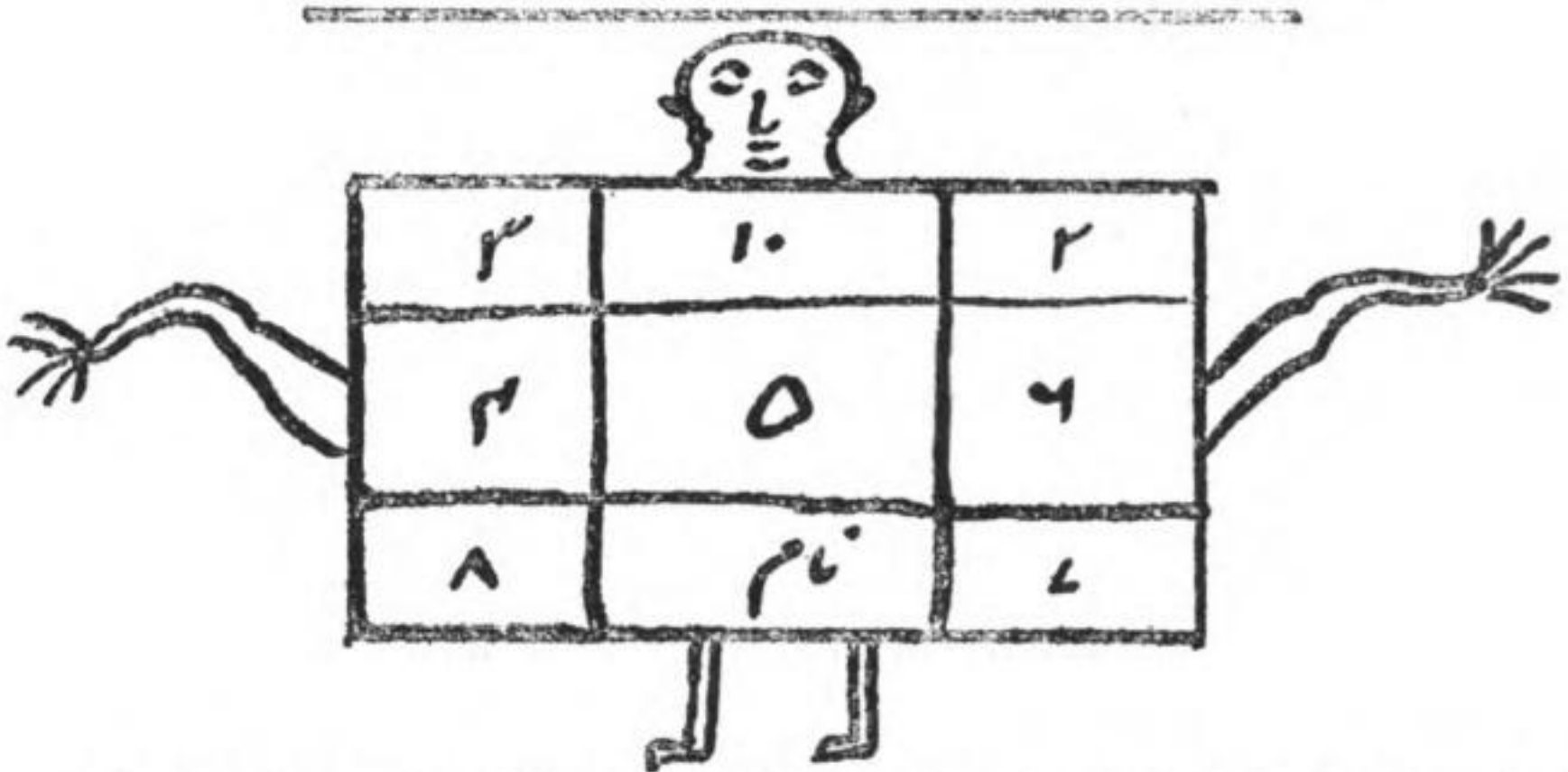
Whilst this charm is in operation the practitioner is required to put on yellow robes, sit on a yellow-coloured seat or rug, should wear a string of yellow beads and eat yellow-coloured diet, and keeps up the recitation of the following Mantra the whole time from three to seven days; during which period the desired evil is said to befall the enemy. The Mantra and the charm are as follows:

¹ Ganaish is a Hindu deity; its shape and form is of an elephant.

MANTRA

ONGHALONG BUGLAMUKHI SARABDASHNA NANAGBACHANG MUKHHANG
YADANGASTAMBHAY JAWANGH KILAYBUDHANG BANASHAY HOLONAG ONG
SAWAHA.

CHARM



A further formula, milder than the one already quoted, is also intended for casting an evil spell upon one's enemies. It is milder in the sense that no bodily harm is desired for the enemy, but only that in his household perpetual discord is supposed to be introduced. Having drawn a Circle of Ganaish—as described before—the following Mantra is to be recited one thousand times upon a bone of a cat, and that bone is to be buried in the house of the enemy. The Mantra is:

ONGPANG PANGHARAG AMUKUNG PATATHTATH.

Not till the bone is unearthed will the inmates of the enemy's household cease to quarrel among themselves.

The most potent Mantra, however, is the one invoked in the name of Hanuman (the Monkey God), with the help of which an enemy is said to be vanquished with certainty and despatch, the Mantra being:

ONG — TUMU — HANUMUN — BULWANTMATA ANJANI — PUTR —
HALHALUNT — AO — CHALUNT AO — GUDHAKALLA — TORUNT — AO —
LUNKA JALBAL — BHASAMKARO — AO — LALUNKA — LUNGURTAY —
LIPTAAY — SAMARTAY — PATKAO CHANDRI — CHANDR — OALAY —
BAHAWAYMUL — GAWAN — MUNGAL — CHAR — CHAYTAY — RAMLUCH-
MAN — HANUMANJI — AO — JITUM — AO — SATPANKABIRA — CHABAT —
MUSKSANDUR — CHARHAO — MADODARIKAY — SINGHASUN — DALUNTA —
AO — YAHAN — AO — HANUMANJI — MAYAJAGTAY — NARSINGMAYA —
AGAYBHIROON — KILKILAYAY — OOPAR — HANUMUT — GAJAYDURJANKO —
DARDHUSTKO — MARSINGHAR — RAJAHAMARAYSAT — GURUHAMSAT —
KAYBALAK — MIRIBHAGATGURUKI — SHAKAT — PHURO — MUNTAR —
AISHRWAHACHA.

As usual the method to be adopted is, first, the making of the Magic

Circle of Ganaish ; and when it is "effective", or *sudh*, the foregoing Mantra has to be recited ten thousand times in either forty or twenty-one days. On Tuesdays the practitioner's diet should consist of seven beetel leaves and seven pieces of sweets, on other days he is permitted to eat only one beetel leaf and seven pieces of the smallest sweets available. Every afternoon the worship of Hanuman—the Monkey God—is to be made, and to the idol of the said god red powder and perfumes and scented flowers are to be given as votive offerings.

All this, of course, is a prerequisite of the next stage, because this practice is said to prepare the mind for the final infliction of the "curse" upon the enemy. When this state has been attained then an effigy is to be prepared in wax representing the enemy, which should be in large enough proportions so that the above-mentioned Mantra could be written on the arms, the thighs and legs, on the head, abdomen, and the soles of both feet of the waxen effigy, on the chest of which the name of the enemy is to be written. Now, having so prepared the enemy's representation, the above-mentioned Mantra is to be recited ; and after each recitation the effigy is to be struck on the head by one's shoes. So potent is this formula that the victim feels physically each blow of the shoe upon his head—irrespective of the distance between him and the incantation maker. He may even be rendered insensible by a prolonged treatment of this kind if the practitioner continues the operation long enough.

Another treatment which can be given to the wax figure of an enemy is to recite the Mantra (already mentioned) all the time whilst sticking a bone of a human being's half-burnt remains in the chest of such an effigy, and then burying the whole in the ashes of another person. In every case the worship and adoration of Hanuman is enjoined upon.

Regarding the procuring of bones from human remains, it may be noted that generally speaking amongst Hindus the corpse is burnt in the open on the banks of a sacred river, and the ashes are either thrown in the holy rivers of Ganges or Jumna in India or just remain where they may be on the sandy banks. All these cremations, of course, are carried out with due religious ceremony and devotion amongst the Hindus.

Amongst the minor practices of magic in the name of Hanuman another example may be mentioned, for its results though potent are yet transitory, inasmuch as the person against whom they are projected does not receive much more than a reformatory punishment ; and steps are said to be taken to inform him that should he continue in his evil-doings then the more severe Mantra steps will be taken.

The practice under review consists, of course, in invoking the aid of the Monkey God—Hanuman—by means of a Mantra, which is :

ONG — NAMUDDAISH — GURUKOLALPALUNG — NORUNGICHAYA —
KARAKALAIJA — TUHICHAKH.

This Mantra has to be recited one thousand times every day for eleven days ; and after each day's full round of recitation another recitation of one-hundred and twenty-five times should be made calling upon the god Hanuman by saying, AO—MAHABEER—BULWAN—HANUMANJE three

times. As the practitioner supplicates this he is required to throw in a charcoal fire some incense composed of cloves, beetel-nuts, and other aromatics. The actual effect of this incantation upon the enemy is not definitely indicated except that he is made "distressed in mind and uncomfortable"; and reforms, or at least desists from harbouring evil intentions.

Further in this series we come upon a sort of curse-infliction, due to which an enemy is said to be made to produce the voice of a ram, and his human voice and speech completely changes, which makes him the object of ridicule amongst his fellows. In the manipulation of this the bone of a rhinoceros of about twenty-one inches is required, over which the following Mantra is to be recited one thousand times. After completion the bone is to be buried either in the house of the culprit or at the crossing of four roads or footpaths. Not till the bone is dug up and removed will the afflicted person regain his normal human voice, but will continue to "bark" like a he-goat. The Mantra is as below:

ONG—MUNG—MUNG—MUNG—OATKUNG—THATHA.

There are various Mantras of a self-protective nature for advancement in social and economic fields and in matters of general behaviour. The one regarding the discovering of a thief is especially interesting, for in a rural community where people do not as a rule resort to litigation, and decide their village-cases through a *Panchayat* or peasant-court of Elders of the village, such unsophisticated methods of deciding the issue are very popular. When, therefore, there is a doubt as to the identity of a thief, the several persons accused of the crime or suspected are brought before a village *Panchayat*, where this incantation is resorted to, the real thief is determined, and the innocent are redeemed in the eyes of their fellows in the village; for in India the standard of morality of the peasant class is considered to be very high. Here, as in other like practices, the Hindu religious observances are rigidly respected; thus these practices both in essence and manipulation are essentially Hindu.

The action, therefore, begins with first procuring a square-shaped coin which should not be perforated or mis-shaped in any way. This is washed in fresh cow's milk in front of the village gathering. It is then fumigated by aromatics, and is kept in a leaf of the Pipal tree for further use. Then ten ounces of rice is brought and washed thrice in water, and after being immersed in the urine of a cow¹ is dried in the sun. After this ritual the company disperses till Saturday, when the two above-mentioned items are brought before them.

A white cloth is spread in the centre of the gathering. Upon this the treated quantity of rice is placed and fumigated by aromatics and over it all the following Mantra is recited seventy times. From this mass of rice small quantities of charmed rice are weighed—each weighing equal to the weight of the coin; and to each accused person his portion of raw rice is

¹ "The cow is a sacred animal to the Hindus. . . . Cow dung came to be considered as pure, the Hindus use it diluted with water, and mixed with earth to purify their shops and houses . . . a small quantity of the urine (of the cow) is daily sipped by some. . . ."—Paterson: *Asiatick Researches*. London, 1808.

given to chew. None but the real thief begins to spit blood as the result. Upon the innocent it has no effect. The Mantra is as below :

MANTRA

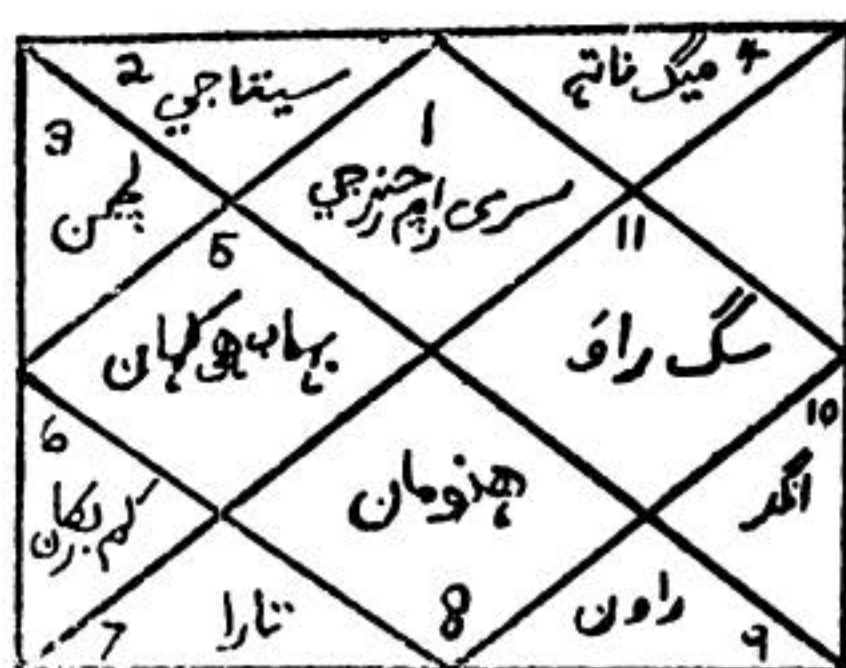
ONGNA — HARSINGBEER — HARAY — KAPRAY — ONGNA — HARSINGBEER — CHANWAL — CHAPRAY — SARSOONKAY — PHAK PHAK KARAY — SAAHKO — CHORAY — CHOR — KO — PAKRAY — ADAISH — GURUKO.

Another formula for catching a thief is to write the following Mantra on a leaf of the Pipal¹ tree, and to tie it to the neck of a white cock on a Saturday or Sunday. The bird is to be placed under a basket, and the accused persons are to place their hands upon the basket. At the touch of the hands of the one who has stolen, the cock will begin to crow. The Mantra is as below :

ONG—INDER—AAGAN—BUNDA—BUNDA—ONG—SOAHA.

In order to determine the guilt or innocence of an accused person, sometimes an "Ordeal by Water" is resorted to, which consists in placing the person in a stream where the water reaches up to his waist. A priest then invokes the help of water to settle the point. One of the spectators is then asked by the priest to walk a specified distance, and the accused is thereupon required to immerse himself completely in the water; if he takes his head out of the water prior to the return of the man, who was sent out so many paces, the accused is considered to be guilty, but if he remains under water till the man has returned, then the accused is pronounced innocent.²

Amongst the most authentic charts of prediction, the author of *Jadu Bengal* gives the following as a never-erring Hindu chart. He who may seek the prediction is to place his finger upon the chart, and whichever house he touches should give him the reading for the day. The chart is as follows:³



If the finger touches the vacant House, he should try again.
The reading of the Houses is as below :

¹ Pipal is a tree that grows in India and is sacred to the Hindus. Shrines are often built under its shade. It has large round leaves, which are frequently used for wrapping food.

² Abbé J. A. Dubois: *Hindu Manners, Customs and Ceremonies*. London.

³ *Sinr Bahgala*. Lahore, 1893.

1. Sri Ramchanderjee: Your wishes will be fulfilled.
2. Sitajee: An unlucky day.
3. Lachman: You will have your wishes fulfilled very soon.
4. Maignath: That which you desire to do today, you should not undertake, as there is danger in it.
5. Bhabhaikahan: It is a lucky day for doing business.
6. Kumbkaran: Not a lucky day; on Tuesday next free two birds, and feed two hungry people, otherwise you will be in danger.
7. Tara: Beware of your enemy today, next Sunday give charity consisting of two coins to a needy person.
8. Hanumunt: A lucky day for a wedding.
9. Ravvan: An unlucky day: feed two hungry persons; and put some sweets at the crossing of four roads as an offering to gods.
10. Angud: A lucky day.
11. Sagrave: A lucky day to sow your crops.

Belief in omens also forms an important aspect of the mental make-up of the peasants, and the following appertain to the Indians, as mentioned in *Sahr-al-Hind*¹ regarding the taking of omens from the animals.

If a dog has been seen scratching its right side with its right leg then the wayfarer's omen is good, but if it may use its left leg to scratch its left side the omen is unlucky; also if at the time of departure for a journey a dog may be seen to jump about or roll in front of the traveller, the omen is considered to be unpropitious, and the journey should be abandoned, for the dog is said thus to forewarn the traveller.

Should a traveller see bulls, donkeys, or cats fighting amongst their respective fellows, then it should be regarded as an omen of warning, and some hours of delay should be made in the start of such a journey. To see a crow in flight on the right side of one is a highly lucky omen. The hearing of a crow in the first three hours of the day from the Eastern or Western direction is a good omen; to hear it after six hours have elapsed to sunrise denotes the coming of a guest to one's house; nine hours after sunrise the crow's cawing is most unlucky, for it may herald a theft at night; but towards the evening the crow's cawing means an abundance of good fortune.

The flying of a hawk over a traveller is regarded as a good omen, and nothing is considered to equal the fortunate hour when a traveller upon setting off on a journey may see a cow feeding its young. The flight of a black sparrow is a token of a speedy solution of one's difficulties, but if a pig or a snake crosses one's path, then it is necessary that the traveller should reverse the direction of his journey for a distance of 200 yards, and then resume his travel. The cutting of one's path by a drove of deer is considered a good omen, as the cry of jackals at night brings bad luck. The seeing of a fox on the right side of the road is regarded to bring the tidings of good fortune at the conclusion of the journey.

The use of and faith in charms and amulets is extremely common; so much so, indeed, that for almost every conceivable ailment, the satisfaction of practically every wish, for self protection or for inflicting ill-will

¹ Umid Singh: *Sahr-al-Hind*. Delhi, 1875.

upon an enemy, charms are employed. It is customary to believe that every charm is "under the feet" of some saint or deity or even evil spirit by whom the charm is governed; it is, therefore, necessary to seek the permission of the power-that-be before any given charm may be employed, otherwise not only will the charm not perform its efficacious function, but the power-that-be may even get enraged and actually harm the charm-writer for not having approached it for permission.

The methods of seeking this permission greatly vary: but, generally speaking, they are the usually prescribed worship of the particular deity commonly practiced in the Hindu ritualistic practices.

In most cases, however, the following Mantra or holy formula is to be recited by a charm-writer:

May Brahmani, conferring the benefit of all benedictions, protect me on the east, and Narayani on the south-east, for the sake of realizing every wish Maheshwari too, on the south, rendering everything auspicious, Chamunda, on the south-east, discomfitting all enemies; and, on the west, Camari, armed with her lance and slayer of foes: on the north-west Aparajita, the beauteous giver of victory; on the north, Varahi, granter of boons; and on the north-east Narasimhi, the banisher of terror. May these mothers, being eight Deities and active powers, defend me.¹

Some other charms, however, may be given here:

२	२.	२	८
८	२	८२	२२
२५	८१	९	१
२	५	२२	२०

The above charm is to be buried in a field to produce a good crop.

०.	०८	२	८
५	२	०२	०२
५२	०८	८	१
२	०	०१	००

The above charm is to be suspended in the archway of a house for good luck.

¹ Colebrooke: *Asiatick Researches*. London, 1808, Vol. VIII.

The charm below is to be engraved upon a copper disc, and if worn in a necklace by a child it will protect him from the effects of Evil Eye:

٤٢	٨١	٢٣	١٢
٩٨	٨٢	٩	١١
٢٥	٢٤	٢٩	٥٠
٨٥	٢٤	٩	١

In order to increase the power of intelligence of a backward student the following charm is prescribed. The patient is to lick the charm every morning for seven days; and the charm is drawn upon a brass plate with saffron paste as ink:

٤٣	٩١	٢٨	٢٩
٤	٢	٢٠	٩٤
٩٠	٤٢	٩	١
٢	٤	٤٥	٤٩

To drive away the evil spirits the following charm is to be worn by the afflicted one round his neck:

٢٢	٢١	٢	٨
٤	٢	٢٨	٢٤
٢٠	٢٥	٩	١
٢	٤	٢٤	٢٨

Another one, to protect one's house from all evil influences of the witches, is as follows:

११	११	१	१
८	१	११	१८
१.	१०	१	१
१	१	११	११

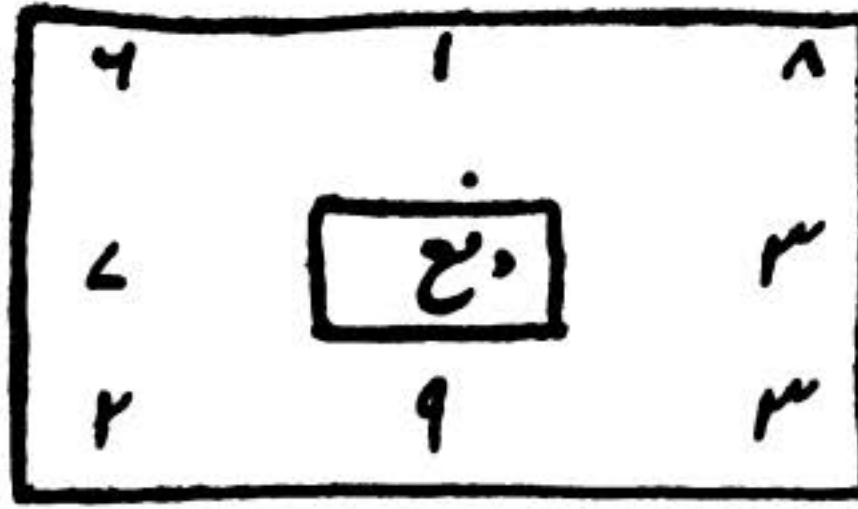
It is, however, believed that if witches become obdurate, and the above-mentioned charm is found not to be effective because they have called the demons to their aid, then the Mantra for driving away evil spirits (see page 180) is to be recited, and the demons are defeated. The picture of the procession of the Holy Mothers—*Matris*—which comes to drive the demons out is given as below:

“The Sacti of Brahma, girt with a white cord and bearing a hollow gourd, arrived on a car yoked with swans: her title is Brahmani. Maheshwari came riding on a bull, and bearing a trident, with a vast serpent for a ring, and a crescent for a gem. Caumari, bearing a lance in her hand, and riding on a peacock, being Ambica in the form of Kirtarya, came to war on the children of Diti. The Sacti named Vaishnavi also arrived, sitting on an eagle, and bearing a conch, a discus, a club, a bow, and a sword in her several hands. The energy of Hari, who assumed the unrivalled form of the holy boar, likewise, came there, assuming the body of Varahi. Narasimhi, too, arrived there embodied in a form precisely similar to that of Narasinha, with an erect mane, reaching to the host of stars. Aindri, came bearing the thunderbolt in her hand, and riding on the kings of elephants, and in every respect like Indra with a hundred eyes. Lastly, came the dreadful energy named Chandica, who sprung from the body of Devi, horrible, howling like a hundred *shakals*:¹ she, surnamed Aparajita, the unconquered goddess, thus addressed Isana, whose head is encircled with his dusky braided locks . . . thus did the wrathful host of Metris slay demons.”²

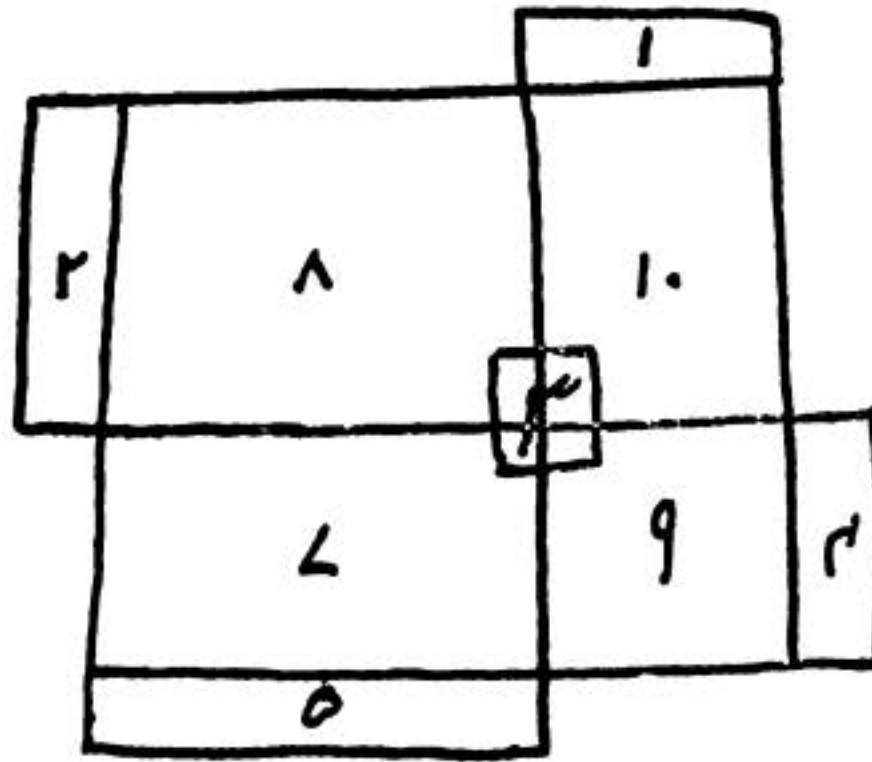
The figure following is to be written at dawn and with it the afflicted person is to be fumigated in order to drive the evil spirit that possesses him:

¹ Jackals.

² Colebrooke: *Asiatick Researches*. London, 1808.



If the following charm is written 120,000 times on small pieces of paper with red sandalwood, and each piece of paper is rolled up and thrown into the running water of a stream, whatever may be the wish of the writer will come true. It is called the Charm of Figure Twenty:



CHAPTER IX

ALCHEMY

1. *History and Origins:*

WHILE the science or art of alchemy is held by some authorities to have originated with the Greeks of the Alexandrian period, there is sufficient evidence to support a theory that the "Work", as it is called, has been passed down from a considerably greater antiquity; indeed, it is by no means rare in historical research to come across theses propounded on the basis of the more detailed or accessible data, rather than upon the more ancient, though less adequately formulated, records.

Many of the alchemists themselves, both of the ancient and relatively modern eras, attribute the origin of the knowledge to Hermes, the Egyptian Thoth; this being the derivation of its other appellation, the "Hermetic Art", and of the term "Hermetically sealing".

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Western Europe is indebted, as with so many other sciences, to the Arabs of Spain for the introduction of the literature of alchemy, and for the further development of the practice of the art. It was the Greeks who collected information, attributing it to the Persians, Medes, Chaldeans, and Egyptians, and who seem early to have reconciled the various processes with philosophical reasoning.

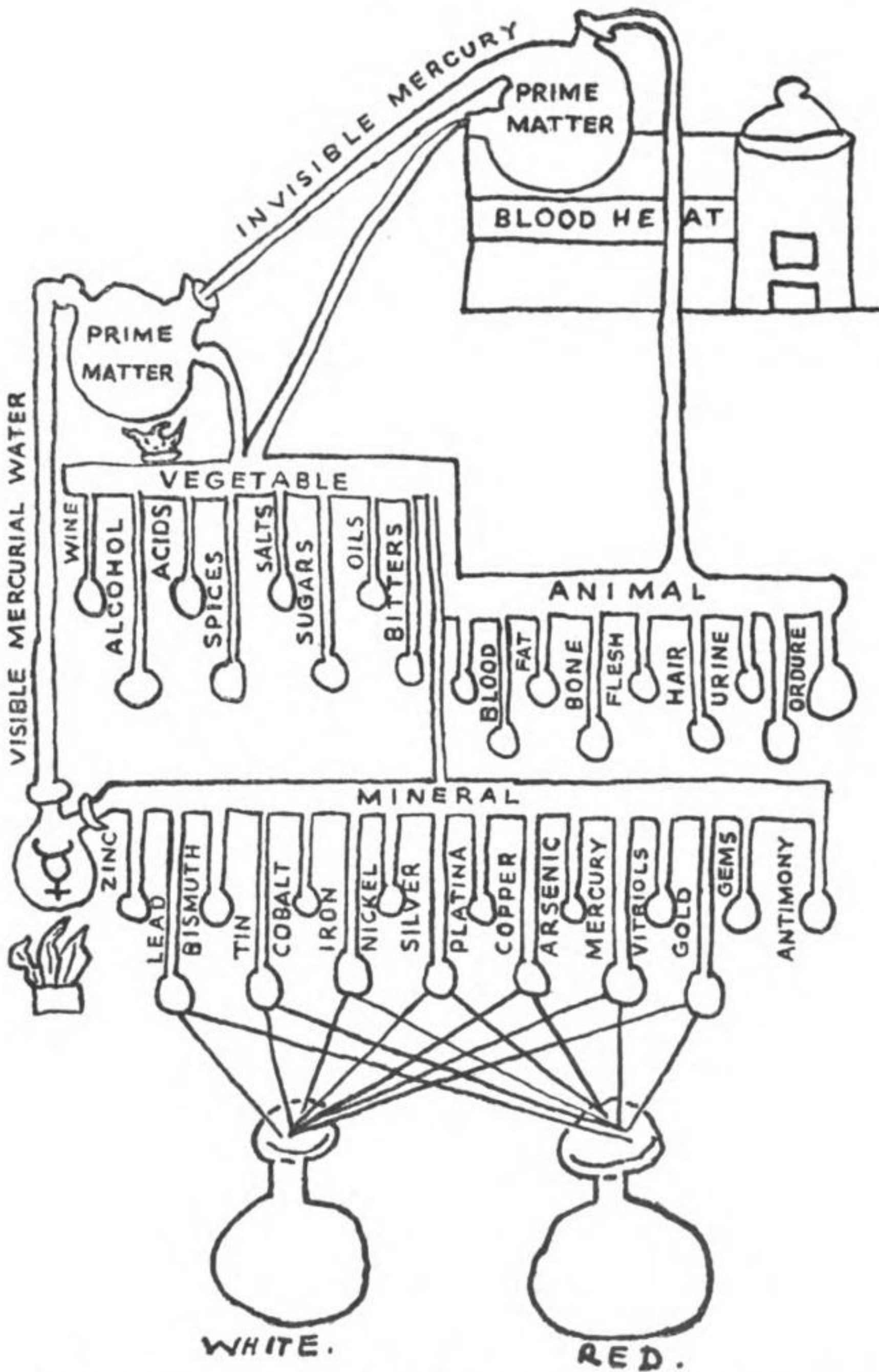
The Arabs, as their intellectual heirs, translated much of this great mass of literature, and carried it to Spain. Outstanding among the great masters are the names of Khalid ibn Yazid, the Muslim pioneer alchemist, and Jabir ibn Heyam, to name but two. It will be noted that the Arabic definite article is still attached to the word (al-chemy), having been transplanted direct from Arabic literature.

2. *The Theory:*

The alchemists claimed that all substances are ultimately derived from one primary material, called the *prima materia*, and that such compound substances differ only in so far as they possess various and differing attributes. Take away first, says the alchemist, these qualities, and you find the neutral, primal, "first matter" of the philosopher. By the complicated treatment and manipulation of the Mercury of the Philosophers, which is described in some detail, and further treatment of this substance, the two varieties of the "Philosopher's Stone" are said to be obtained. One is red, for the production of gold; the other, to make silver, is white.

3. *Uses of the Stone:*

After the making of the Philosopher's Stone itself, there follows in



Diagrammatic representation of the "Theory of Nature" according to Alchemy

most of the writers the method of using it for the transmutation of base metals into precious ones; but there are further, and perhaps no less valuable, properties attributed to this magic talisman.

In a treatise on the Stone, of the seventeenth century, these other advantages are touched upon:

"by the full knowledge of it (*the stone*), the whole wisdom of Nature is to be grasped and embraced; yea, not only infinite Wealth and perfect Health (a far greater blessing than Wealth), but also the knowledge of all animals, vegetables, minerals, the Radix and root of all, which is the true root of all philosophy; nay, more, of all the seven Liberal Sciences, which in their full perfection are to be known by the knowledge of this Art, and without it not one can be perfected; nay more, the artificial making of all precious Stones, better than the Natural, and of what greatness you please, as Rubies, Carbuncles, Diamonds, Jacinths, Pearls, Topases, Saphirs, Emeralds, &c."¹

The writer further informs us that this is by no means the limit of the power of the fabulous Stone; although, he continues, very few have ever attained to the making of the Stone, yet those who do so will know all "Natural Magick"; and that a true Philosopher may do all that spirits can do, except "velocity".

Of the purely magical virtues of this Stone, we are told that, by its aid, the Philosopher may see the Heavens, and all therein; and another experiment details the method of seeing the Creation.² It is also explained as to how to make oneself known to other alchemists, and how to summon them for friendship.

Of the actual manufacture of the elusive Stone, Thomas Norton says:

"Our stone is one; many things help it, but two are material, which only differ so far as mother and child or male and female. It is a stone, and stands the fire, but in touch or sight it is a subtile earth, brown, ruddy and not clear; when it is separated we call it litharge from its appearance; and when it is whitened we call it our chosen marcasite. This is to be made by the artist, as it cannot be purchased; it is esteemed as of no value, though it is better than gold.

The other stone is glorious, fair and glittering with brightness, called magnesia. You shall take no other materials than these two to make our stone, except sal armoniac and sulphur of kind, such as you may find out of metal: these two will fulfil your desire. You must not begin with metals or quicksilver; but if you destroy their composition, some of their compounds will help in the conclusion, which is still to the same purpose as the magnesia and the litharge its brother."

¹ *Tractatus de Lapide*. 1680.

² "Give safety, valour, yea, and victory,
To whom he will. In eight and twenty days
He'll make an old man of four score a child."—Ben Jonson: *The Alchemist*. 1610.

Thus the *Ordinal of Alchemy*. Norton's recipe, however difficult it might be to bring to realization, is at least a great deal more lucid than those of the other alchemists.

The reason for this reticence is given that, when the "Holy Arcanum" has been reached, accursed is he who reveals it except to those worthy. One writer says that in his treatise of the Stone he sets forth the basis of all the wisdom of alchemy:

"yet not so as to name that (which no man durst) in so plain words that every fool or lewd fellow may understand it, as he may his A.B.C. when he reads it, *for that were to make myself accurs't* . . . the changing of imperfect metals into gold and silver, as it is the chief intent of the alchemist, so it was scarce any intent at all of the ancient philosophers; and although it be done by this art, yet it is but a part, and indeed the least part of the benefit that cometh by the art: yet I deny not but the possession of gold and silver is a great blessing, especially got in this way, because it freeth a man from want, and being beholden to others; as also that a man may do good to others."

4. *Preparation of the Alchemist:*

Let it not be thought, however, that these secrets were offered by the masters as the result of a series of near-chemical operations. The fact is that, while the teachers of alchemy professed themselves ready and most willing to put the earnest disciple on the right track, they unequivocally maintained that they dared not tell any secret in full; and that, should they do so, not only would their own lives or worse be in danger, but the aspirant alchemist himself, if unworthy, and therefore impure, would suffer without having become enlightened.

Thus we see how important it is for the beginner to start his preparations in the right spirit, which is expounded by Francis Barrett in his important book:¹

Lesson I

Of the Preparation of a Man to qualify him for the search of this Treasure; and of the first matter (*prima materia*) of the Stone.

Keep thy own, and thy neighbours', secrets; court not the favours of the rich, despise not the poor, for he who does will be poorer than the poorest.

Lesson II

Learn to cast away from thee all vile affections—all levity and inconstancy of mind; let all thy dealings be free from deceit and hypocrisy; avoid the company of vain young men, hate all profligacy, and profane speaking.

Lesson III

Give to the poor and unfortunate what little thou canst spare; for he that has but little, whatever he spares to the miserable, God will amply reward him.

¹ *Magus*. 1801.

Lesson IV

Be merciful to those who offend thee, or who have injured thee; for what must that man's heart be, who would take heavy vengeance on a slight offence? Thou shalt forgive thy brother until seventy times seven.

Lesson V

Be not hasty to condemn the actions of others, lest thou shouldst, the next hour, fall into the very same error; despite scandal and tattling; let thy words be few.

Lesson VI

Study day and night, and supplicate thy Creator that he would be pleased to grant thee knowledge and understanding; and that the pure spirits may have communication with, and influence in, thee.

Lesson VII

Be not overcome with drunkenness; for, be assured, half the evils that befall mankind originate in drunkenness, for too great a quantity of strong liquors deprive men of their reason; then, having lost the use of the faculty of their judgement, they immediately become the recipient of all evil influences and are justly compared to weathercocks, that are driven hither and thither by every gust of wind; so that those who drown the reasonable power, are easily persuaded to the lightest and most frivolous pursuits, and, from these, to vices more gross and reprobate; for the ministers of darkness have never so favourable an opportunity of insinuating themselves into the hearts and minds of men as when they are lost in intoxication. I pray you to avoid this dreadful vice.

Lesson VIII

Avoid gluttons, and all excess—it is very pernicious, and from the Devil: these are the things that constantly tempt men, and by which he falls a prey to his spiritual adversary; for he is rendered incapable of receiving any good or divine gift. Besides, the divine and angelic powers or essences delight not to be conversant about a man who is defiled, and stinking with debauchery and excess.

Lesson IX

Covet not much gold, but learn to be satisfied with enough; for to desire more than enough, is to offend the Deity.

Lesson X

Read often of these ten preparatory lessons for the great work.

From these, the first ten lessons for the beginner, according to Barrett, it will be seen how inextricably the philosophical side of human life is combined with the chemical processes; in the sphere of oriental alchemy, too, this aspect is very strongly dwelt upon. Further dilation upon the theme of the precise methods of purifying the mind in this way will be seen in the selections from the writings of the masters of alchemy which follow.

Indeed, so much have some writers apparently been impressed by the spiritual side of the Hermetic Art, that some of them even go so far as

to say that the evidence shows that transmutation takes place, or could take place, principally through thought-force effecting a material change. While such statements need not be taken seriously, the Arab and some other Oriental alchemists would say that such a writer has missed the essential point: for, in their view, transmutation is effected in one of two ways. These may be summarized as follows:

(i) Either actual physical transmutation takes place through the combination of efficient chemical knowledge and practice, obtainable only through study and having the mind freed from worries by the reiteration of good thoughts and acts; or,

(ii) The philosophical concentration and dedication to good and pious works effects such a profound change upon the operator, and implants in him such powers of concentration, and canalizes the effort to such an extent, emotionally and mentally, that he thinks that he has made gold, when he has not; and, they would argue, such is his belief and trust in God (*tawakkul*) that he is able to pass his belief in that lump of base metal, on, enshrined in the actual mass, to those who may see and test it.

This power of faith, in which the Dervishes and the Sufis believe, if indeed it is or could be a reality, it has been argued, could actually cause this belief in actual transmutation to produce belief in others, and thus cause the base metal or amalgam to be accepted as gold. Taking this as possible, for the sake of argument, it is only an extension of the logical course of events to say that such belief that the base metal were gold, and its acceptance, if sufficiently strong, could be passed on, from one person to another; and, presumably, even from one generation to the next, without the false "gold" ever being discovered. This is, of course, how some people account for such phenomena as the rope trick in India, or the well-known myth of "fairy gold" turning into leaves or ashes. Anyone reading the writings of the alchemists, however, will find it hard to believe that any of the adepts would knowingly practice such deceit.

In this connection it is worth noting that Cornelius Agrippa von Nettesheim invariably travelled in great style, staying at the most distinguished hostelries when he was thought not to be overburdened with the world's goods. Although he paid with a good grace, and in what appeared to be good money, after several days, it is claimed, the astonished host found that the "golden" coins given to him by the alchemist were nothing more than pieces of horn or shell.¹

5. *The Secret Writings:*

Although it is sometimes said by writers that one cannot be sure of anything in alchemy, it may be equally true to say that the student may be certain that, in the first place, some of the documents purporting to be treatises on the production of the Stone are forgeries; and that, of those that are not, all of them will be difficult to understand.

As to which of these testaments of the ancients are incorrect or concocted, one does not presume to say. Perhaps the best formula is that advocated by one sage, who states that he obtained all the writings of the

¹ Mentioned, *inter alia*, by Martin Del Rio in his *Disquisit. Magic*, Lib II, Quaes XII, No. 10.

masters, studied them for a period of years, and then inferred from this mass the main truths. However that may be, there are certain names traditionally associated with the Hermetic Art which cannot be left out; and if it is true that success can be achieved only through study and reflection, let us continue with the advice of one of the adepts, Sir Edward Kelly.¹

Alchemical Instructions of Edward Kelly

It is no costly thing that produces magnesia in its kind: made pure from its leprosy, as he can tell that unbinds the fastness of the earth. Eve, the wife of Adam, was taken from his side while he slept; it is in the same manner with our Stone, and when the man and wife are joined, they produce mankind. Thus the stone produces its own wife, who multiplies to it infinitely. These are sulphur, and mercury. Mercury is the wife and essence of the sulphur, and as meal and water mixed together is neither meal nor water, but dough, and being baked, is neither dough, water or meal, but bread, so it is in our secret—the mercury is water, and the sulphur is meal; they combine in one paste, which is digested into a new nature.

The child of this marriage is born in the air, saith Ripley, and is there baptized with a heavenly unction, which is able to revive the child, the father and the mother after their death. Take the stone, in which is all things; it will be gummous, crumbling, silken and soft. Beat it into a fine powder, and grind it with the mercurial moisture but not so much as to overflow it.

All the work after this, though called by a hundred names, is only circulation by which the blackness of darkness, whiteness of light, and redness of fire are manifested. This is not done by the hands, but is the true secret work of nature, by heat acting on the matter. When the wheel of the three colours turns three times about, you have the medicine flowing like wax, which projects upon ten parts of gold, and this will transmute ten thousand of tin.

Thus do the old writers speak, clothing their words in imagery and symbolism; it is for the seeker, they say, to prove his worth by penetrating the curtain of their analogy, and thus attain the secret. Since all alchemical writers seem to fear the wrath of God and of other adepts if they reveal too much, perhaps one ought to feel grateful that they say anything at all. There seems to be some sort of clue in this extract from the *Lives of the Alchymistical Philosophers*, the advice of John Pontantus:

Testament of John Pontantus

(1) I, John Pontantus, have travelled through many countries, that I might know the certainty of the Philosopher's Stone; and passing through

¹ In the *Book of Saint Dunstan*.

the universe, I found many deceivers, but no true philosophers, which put me upon incessant studying, and making many doubts, till at length I found out the truth. But when I attained the knowledge of the matter in general, yet I erred at least two hundred times, before I could attain to know the singular thing itself, with the work and practice thereof.

(2) First, I began with the putrefaction of the matter which I continued for nine months together, and obtained nothing. I therefore some certain time proved a *Balneum Mariae*, but in vain. After that, I used a fire of calcination for three months space, and still found myself out of the way. I essayed all sorts of distillations and sublimations, as the philosophers, Geber, Archelaus and all the rest of them have prescribed, and yet found nothing. In sum I attempted to perfect the whole work of alchemy by all imaginable and likely means, as by horse-dung, baths, ashes and other heats of divers kinds all which are found in the philosophers' books, yet without any success.

I yet continually for three years together studied the books of the philosophers, and that chiefly in Hermes, whose concise words comprehend the sum of the whole matter, viz. the secret of the Philosopher's Stone, by an obscure way of speaking, of what is superior and what is inferior, to wit, of heaven and of earth. Therefore our operation which brings the matter into being, in the first, second and third Work, is not the heat of a bath, nor horse-dung, nor ashes, nor of the other fires, which philosophers excogitate in their books. Shall I demand then, what is it that perfects the work, since the wise men have thus concealed it? Truly, being moved by a generous spirit, I will declare it, with the complement of the whole work.

(3) The *Lapis Philosophouum* therefore, is but one, though it has many names, which before you conceive them, will be very different. For it is watery, airy, fiery, earthy; it is salt, sulphur, mercury and phlegm. It is sulphureous, yet it is argent-vive. It has many superfluities, which are turned into the fine essence, by the help of your fire.

He which separates anything from the subject or matter, thinking it to be necessary, wholly errs in his philosophy. That which is superfluous, unclean, filthy, feculent, and in a word, the whole substance of the subject is transmuted or changed into a perfect, fixed and spiritual body by the help of our fire, which the wise men have never revealed; and therefore it is that few attain to this art, as thinking that to be superfluous and impure, which it is not.

(4) It behoves us now to enquire after the properties of our FIRE, and how it agrees with our matter, according to that which I have said, viz. that a transmutation may be made through the fire not such as to burn the matter, separating nothing from it, nor dividing the pure parts from the impure, as the philosophers teach, but transmuting and changing the whole subject into purity. Nor does it sublime after the manner of Geber's sublimation, nor the sublimations or distillations of Arnoldus, or others; but it is perfected in a short time. It is a *matter mineral*, equal, continuous, vapours or fumes not, unless too much provoked. Partakes of sulphur, and is taken otherwise than from matter. It destroys all things, dissolves,

congeals, coagulates and calcines, adapted to penetrate, and is a compendium, without any great cost. And that is a fire, with a gently heat, soft or remiss, by which the whole work is perfected together with all the proper sublimations.

They who read Geber, with all the rest of the philosophers, though they should survive an hundred thousand years, yet would they not be able to comprehend it, for that this fire is found by a profound cogitation only, which being apprehended, may be gathered out of books, and not before.

(5) The error, therefore, in this work, proceeds chiefly from not knowing or understanding of the true fire; which is one of the moving principles that transmute the whole matter into the true Philosopher's Stone. And therefore diligently find it out. Had I found that first, I had never been two hundred times mistaken in the pursuit of the matter I so long sought after. For which cause sake, I wonder not that so many, and so great men, have not attained unto the work. They have erred, they do err, and they will err, because the philosophers, ARTEPHIUS ONLY EXCEPTED, have concealed the principal or proper agent. And unless I had read Artephius, and sensibly understood his speech, I had never arrived at the complement of the work.

(6) Now the principal part is this: Let the matter be taken and diligently ground with a philosophical contrition, put it upon the fire, with such a proportion of heat, that it only excite or stir up the matter; and in a short time that fire, without any laying on of hands, will complete the whole work. Because it putrefies, corrupts, generates and perfects, and makes the three principle colours, viz. the black, white and red to appear; and by the means of this our fire, the medicine will be multiplied by the addition of the crude matter, not only in quantity, but also in quality or virtue.

Therefore seek out this fire with all thy industry, for having once found it, thou shalt accomplish thy desire, because it performs the whole work, and is the true key of all the philosophers, which they never yet revealed. Consider well of what I have spoken concerning the properties of this fire, and thou must know it, otherwise it will be hid from thine eyes.

(7) Being moved with generosity, I have written these things, but that I might speak plainly: this fire is not transmuted with the matter, because it is nothing of the matter, as I have before declared. And these things I thought fit to speak, as a warning to the prudent sons of art, that they spend not their money unprofitably, but may know what they ought to look for; for by this only they may attain the perfection of this secret, and by no other means.

The Golden Medicine:

In an anonymous treatise of the seventeenth century we come across instructions for the manufacture of the Golden Medicine;¹ a panacea for all infirmities, which combines the Elixir of Health "till God call for the

¹ *Thesaurus: Sive Medicina Aurea*. 1680.

soul", with the powers of transmutation contained in the Philosopher's Stone.

The writer informs us that many and great are the secrets of nature, but that they have been written in so complicated a manner by the true philosophers that a large number of seekers and experimenters, after long and fruitless searches, conclude that these books are false.

"But," continues our informant, "I swear to you by Almighty God that what they have written is the real truth, though delivered in so dark and dubious a way, that few are able to understand and receive benefit from them."

The adept continues that he will proceed to unfold important aspects of the groundwork of the search, thus saving the learner from much trouble and despair. The revelation is as follows:

"I do therefore most faithfully assure thee, that the true subject of this Art is *quicksilver*, in a double manner, viz. either *quicksilver* natural, or *quicksilver* of bodies, viz. the bodies of *Sol* or *Luna*, reduced to *mercury vive*. The conjunction of the *mercury* of gold or silver, with the common *mercury*, or the bodies, or the oyl of Gold and silver, dissolved in the *Aqua Mercurii*, doth much to hasten the operation of Medicines for Metals. But we need not (as absolutely necessary) any more than the common Mercury or Quicksilver, dissolved lightly, either for Elixirs or Precious Stones; only small Natural Stones must be dissolved in the Mercurial Water, so shall you have such stones again as you do dissolve, and those of what bigness you please, far exceeding Natural ones."

The next great secret of the philosophers, says the writer, is the preparation of the philosophical Mercury; for, he says, the common mercury is not fit for the Work. This special mercury, however, is prepared from ordinary quicksilver. The change that takes place is the elimination and separation of its "subtle, spiritual and fiery parts". The method of this preparation is not stated in this work, except to say that it should be by means of a suitable philosophical preparation; and presumably this is one of the processes in which the seeker must reflect, digesting the works of the masters, until he has arrived at the truth.

When the mercury has been purged from "his two extremes or excrements, Earth and Water", it is necessary to dissolve it into a milky, crystalline and silver fluid. This process is said to take three or four months:¹

"being once dissolved, thou mayst ever after dissolve more and more mercury in full forty days, for mercury once dissolved, dissolveth itself every again infinitely. And having dissolved it, distill it perfectly, until it have no *faeces* in the *Cornuae*; after distillation, and when it is blackish, distill it again: so that thou shalt have two Oyls, a white Silver
Ibid.

Oyl, and a thickish and at last a very red or Bloud-like Oyl, which is the Element of Fire. The white Oyl serveth for multiplication, or multiplying the white *Elixir*, and for the making of all precious stones, by dissolving small precious Stones in it, for it will perfectly dissolve them; then in a gentle heat of Ashes congeal them again, and they far exceed any Natural ones, both in lustre, and virtue, and hardness."

The red oil is used for the multiplication of the red Elixir; which is possible to an infinite extent. After a considerable number of projections and multiplications, this becomes a fixed oil; and may be used in many strange and magical operations. The manner of the manufacture of the Elixirs is then described:

"When thou hast dissolved rightly the common Mercury, which cannot be done before it be duly prepared for such a Philosophical Dissolution, when it is dissolved into a Milkie, Silver, Crystalline Liquor, it will in the distillation leave some *faeces*, in which remains its more or less fixt part or Salt, which thou must warily and wisely, after a gentle and Philosophical Calcination, extract and purify to the highest purification; by which means it will be very white and clean."

The procedure is then to take seven ounces of the white mercurial oil, and dissolve it in as much of this "Salt" as it will dissolve—like a saturated solution—and put the liquid into a "Philosophical Egg". This egg is the Alchemical vase or retort.¹ The Egg is to be hermetically sealed. By gentle degrees the fire should then be raised to congeal the solution: and, when this is done, the resultant product is described as the White Medicine: "which fermented with Silver, may be cast upon purged *Venus* which it will transmute into most fine Silver: multiply it with the White Oyl".

In the making of the red elixir, to this is added some of the red oil, with the aforesaid salt dissolved into it; it is then dissolved, heated and congealed as before, until it will congeal no more. This will then have the property of infinite projection. It is not advised to attempt to multiply it further, for in that case, says our informant, it may be completely lost. "It is then so fiery," he observes, "that it will vanish out through the glass reddish, or Rubie-like. Make projection on what metal thou wilt with it, and thou shalt have most fine Gold, better than the natural Gold."

Regarding the symbolism of this difficult art, one point which seems frequently to occur in many writers is that the Stone is not, in fact, a stone as we know it. It is described as "crumbly and gummous", as soft as a stone, and yet not a stone; so that it appears that the prospective alchemist should get out of his mind the usually current associations of words with specific qualities. The mercury, or quicksilver of the philosophers, is categorically stated—even as far back as the time of the Arabian alchemist Geber—not to be the common mercury, but its essence: a purified form.

¹ Cf. *Les Figures d'Abraham*. (Bibliothèque Nationale, F.F. 14765.)

Whereas it might appear that the operations necessary for the attainment of the Stone are many and arduous, again we find Philalethes¹ saying that the many operations are but a single process in reality, and are achieved in a single vessel. Some authors maintain that it is necessary to spend a full year in the production of the Stone, some say more, and a few less. Raymond Lully says a year and a quarter; but, since so much else in this art depends upon imagery and symbols, it is possible that these times are arbitrary.

The *Secret Doctrine of Alchemy* holds that there is a great esoteric mystery of a philosophical nature, which this long process of experiment and initiation develops and produces in the mind of the adept. Most of the seekers after knowledge, like those on the path of enlightenment of the Kabbala, are fated to fail, and to plunge into falsehood and misery. In the symbolism of the alchemists this light is represented by a tower, surrounded by a kind of maze, through which the seeker has to make his way.

This symbolizes the order of alchemical operations, as well as the various paths which may be erroneously followed. Only one of the paths leads to success and achievement. According to some writers, these roads number twenty, and some hold that they represent the alchemical sins or errors: such as the attempt to manufacture base metals from gold, or the employment of untreated substances in an attempt at direct transmutation.

Even the actual agents used in the experiments are clothed in mystical and cryptographic writings and figures. Gold and silver are given as a king and a queen, as well as corresponding to the sun and moon. The red lion means the fermenting of the material, the white lion may stand for the realization of the elixir of life.

The actual element effecting the transmutation is a sort of basic oil, stone, or basic material, which is to be found in all materials, but the quintessence, says de Meung, is to be extracted from real gold.²

It is important, when studying the works of the alchemists, to master the particular order of symbolism used by any given writer. These systems are by no means invariably reconcilable, though certain constant factors assist in this understanding.

Paracelsus states that the Philosopher's Stone is constituted from the essential oils of the metals or minerals. The minerals from which the oils are extracted are copper, mercury, and sulphur. When the oils have been won from their matrices, they should next be treated in such a way as to cause them to combine together in a crystalline form, which constitutes the Stone. Van Helmont's description of the Stone—which is generally considered not to be an actual stone at all—squares with this idea. He says he has many times seen it, and that it was like a powder, yellow like saffron, and had something of a glassy quality, being crystalline.³ The stone is ultimately gained by a method in some way approximating to

¹ *Enarratio methodica trium Gebri verborum.*

² This description is supported by Michael Sendivogius in the *New Light of Alchymie.*

³ J. B. von Helmont *apud* K. C. Schneider's: *Geschte der Alchemie.*

excavation or retrieving from the bowels of the earth, according to the illustrated treatises of some of the masters. In the eighteenth-century *Triomphe Hermetique* an endorsement reads: "*De cavernis metallorum occultus est, qui Lapis est venerabilis.*"¹ Basil Valentine's *Azoth*² closely resembles this view, for around a representation of the world we see illustrated a scroll, bearing the words: "Visit the interior of the Earth, rectification is the method of gaining the Hidden Stone."

Among the Arabs, from whose researches European alchemy—and hence modern chemistry—was adopted, the pioneer alchemist is said to have been Khalid ibn Yazid, the son of Mu'awiya, who died in the eighty-fifth year of the Muslim era, A.D. 704. His most important successor, whose writings are the real basis of western alchemy, was the allegedly immortal Geber, whose real name was Abu Musa Jabir, the son of Haiyyan. He is sometimes called "Azdi"—and also Tusi—of Tus, or Tartusi.

This prolific writer, whose honorific appellation is "The Sufi", is generally supposed to have been of the family of Haran. Among his writings, all of which have been translated into Latin and other European tongues, are the *Book of Mercury*, the *Book of Scales* (Balances), the *Book of Royalty*, and the *Book of Concentration*.

The Arab alchemic doctrine postulates that all metals are essentially the same. The difference between them is of degree, not of kind. Therefore, it is argued, one metal can be made into another, by mutation of the characteristics exhibited by the metal that it is proposed to metamorphose, into those of gold or silver: the "noble metals".

This could be encompassed by isolating the source of the character. This source, which is called the soul (and sometimes the "oil", or active principle), bestows its own characteristics upon the metal to be transmuted, in association with chemical activity, completing the true action of nature. For it is further held that the intention of nature was to produce perfection—and hence the perfect metals; lead, tin, iron, and the "base" metals having come about either by accident or by the arresting of significant aspects of the process. Since the alchemists were intensely mystical, both in mind and action, they argued that all metals would eventually become gold, even without their manipulations; for they could not advocate the frustration of nature's will: they were nature's agents, and not her rivals.

This is another reason why there is no mention of creating gold, or even of making it; for no alchemist would have called himself a gold-maker, just as no writer would have thought of doing so after reading his writings. Gold is not made; its nature lurks in every metal, the alchemical key will liberate that nature. A further extension mentions that, although the base metals are gold in an imperfect state from the evolutionary point of view, they yet all enshrine the seed or soul of pure gold. This doctrine of repairing and making good the malformations due to accidents in the evolution of the perfect metals was held, and put into experimental practice, by the

¹ Limojon de St.-Didier: *Le Triomphe Hermetique*. 1710.

² Basilus Valentine: *L'Azoth des Philosophes*. Paris, 1659.

alchemical and philosophical group known as the Brotherhood of Purity—the *Ikhwan ul-safa*¹—who maintained that in the earth are only two categories of substances: the dead and the live. Thus certain inanimate substances were thought to have “life” of a kind, and others believed to be completely dead in all ways.

Broadly speaking, there are two distinct theories of the method of the transmutation of metals. In the first, which is to be found in the Arab writings, and those of their disciples in the West, it is necessary to isolate the philosophical stone by a method of extraction, and chemical experiment, combined with considerable thought and philosophical reflection. In the other, which is current in the Far East and Central Asia, it is thought that the powder of projection or stone can be prepared by a method of amalgamation and incorporation of substances. In the latter case resort is made to herbs, and the time of their gathering.

The preparation of the operator is strictly laid down, and adhered to. Similar astrological observances as to times of manufacture and other operations are enjoined. In the two systems the philosophical theory is similar; devoutness and enlightenment go hand in hand. One difference, however, may be commented upon. Whereas the Arab school (which is defined as including the European and Western school generally) believed that it was possible to produce gold, and to make the elixir of life, and to enjoy the fruits of that labour at the end of it; the other group believed that, after working and experimenting, perhaps for a lifetime, the alchemist would arrive at a stage at which, having transmuted the baser metals, he would have become so philosophically enlightened and purified himself that he would see the futility of it all. Though able to transmute as much metal as he wished, he would lose the desire for it, and become a truly wise man.²

ALCHEMICAL PROBLEM

A Strife late rose in Heaven, yet undecided,
And the chief Deities were by pairs divided:
Saturn and *Luna* one Opinion held,
Which *Jove* and *Mercury* (combin'd) refell'd:
Venus and *Mars*, that still have loved either,
Gainsaid them all, and would assent with neither,
In this dire brawl, 'tween these three pairs begun,
To Judge and Umpire, they all chose the *Sun*:
Therefore amidst them all, his place is still,

¹ For fuller information of this theory, and the *Ikhwan*, see Dieterici: *Die Abhandlungen des Ikhwan-es-Safa*. Foreword; xiii and p. 137 *et passim*. Leipzig, 1886.

² For the alchemy and references as to the alchemical writings of the ancient Far East, Chikashige's book is perhaps the most valuable: *Alchemy and Other Chemical Achievements in the Ancient East*—a chemical study; by Emeritus Professor Dr. Masumi Chikashige, Imperial University, Kyoto. This work has been published in editions in several languages by Rokakuho Uchida. The composition of the formulae and studies as to the ingredients employed by the Sino-Japanese School are in many cases to be found in T'ao Hung Ching's *Commentary upon the Pen Ts'ao Ching*; as well as in Professor Takuji Ogawa's commentary upon the same book, entitled *Chin Shih Cheng Lei Ta Kuan Pen Ts'ao*.

With power t' advance and grace which part he will,
By all their joynt assents; for as his might
Great is, so clearest is of all his light;
And those with whom he holds must needs as best
And worthiest, bear the Glory from the rest;
And since he needs must join with one (for odds)
Cannot remain long 'mongst agreeing Gods.
Shew me (some man that can) with which of these
Three pairs the God consents, and best agrees;
And (on the New Lights word) I that before
Knew nought, will rest and ask no question more.¹

¹ *Aurifontina Chymica* (Riddle of Gold). 1680.

CHAPTER X

CONJURATION, POSSESSION, AND EXORCISM

THE conjuration of spirits and demons, and their employment for temporal ends, has ever occupied the minds of would-be magicians. Regarding this utilization of supernatural powers and their powers, one authority¹ says:

“Magicians affirm, that with certain ingredients, having a sympathy with supernatural things, rightly disposed *debitis circumstantiis*, *partim physicè*, *partim astronomicè*, devils may be drawn to have commerce with men.

Which is also the opinion of *Iamblichus*, *Proclus* and *Synesius*, and of the Platonick School. And *Mercurius Trismegistus* tells, that an image made of some certain things peculiarly consecrated to such a spirit (they have names for them too) has been actuated by some Daemon to perform most actions of the Animal life, as to walk, eat, drink, etc. *St. Augustine* affirms the same in *Libro de Civitate Dei*.”

There seems to be no end to the hierarchy of demons, devils, spirits, and angels; and while opinion is often divided regarding their respective places and powers, the methods of conjuration seem to vary but little. Some of these concrete formulae for conjuring up various demons will now be examined, and given in detail, for the purposes of examination.

The *Clavicle of Solomon* leads us to believe that certain spirits can be conjured to one's room at night, and reveal most, if not all, of the secrets of the arcana. This interesting experiment is accomplished as follows:

“To cause three ladies or gentlemen to appear in your chamber after supper.” It is necessary to go three days without performing the secret offices; and, on the fourth day, when you rise, says the Key, you must prepare your chamber; seeing that you have clean clothes, a white cloth on your bed, and nothing hanging or draped. After supper the operator goes secretly to the prepared room, makes a good fire, and places a white tablecloth on a small table and arranges four chairs round it. Three loaves of bread are put on this table, together with three glasses of clean and fresh water. Then a couch or armchair is drawn up beside the bed. Lying down, the operator pronounces the following conjuration:

Besticium consolatio veni ad ma vertat CREON, CREON, CREON, cantor, laudem, omnipotentis at non commentur stat superior carta bient laudem omviestra principiem da montem et inimicos meos o prostantis vobis et mihi dantes que passium fieri sincisibus.

¹ John Brinley: *Disc. Imp. Witches*. 1680, p. 52.

"Three persons having arrived," continues the *Clavicle*, "they will sit in front of the fire, eating and drinking; after which, one will come and sit on the chair next to your bed, until midnight—for at this time they must leave. And during this time you may interrogate her¹ on any art or secret, and she will give you truthful answers; answering also as to whether there is any hidden treasure nearby, and the best method of removing it, and will defend you against any infernal spirits that may be guarding it. Before leaving, she will give you a ring: which, when worn, will render you lucky at play, and, if put on the finger of any woman, will enable you to command her at your pleasure."

Note, says the writer, the window must be left open in order to provide a means of entry; and also that this ceremony may be performed as regularly as one likes.

Pacifist spirits also exist, as witness the conjuration of *Luridan*, a spirit of the air of the order of Glauron, says Scot.² *Luridan* is a familiar domestic spirit in the North, and has become the servant of *Balkin*, Lord and King of the Northern Mountains. He is said to procreate as mortals do, and is often sent by his master on errands to Lapland, Finland, and the northern parts of Russia.

His office is to demolish strongholds of enemies, destroying during the night what they have built by day; to extinguish fires, and to make gunpowder wet, "for his nature is pacific", and under his master, with many legions, he wages continual war with the fiery spirits that inhabit the mountain of Hecla in Iceland.

There they endeavour to extinguish these fiery flames; the inhabitant spirits defend the flames from his master and his legions. In this contest they often totally extirpate and destroy one another; killing and crushing when they meet in "violent troop", in the air or on the sea. At such a time many of the fiery spirits are destroyed, when the enemy has brought them off the mountain to fight on the water. On the contrary, when the battle is on the mountain itself, the spirits of the air are frequently vanquished: and such is the mourning and groaning that it can be heard in Norway, and even Russia, for many days.

To obtain the services of this most useful being, the magician must draw a circle on a moonlit night, in some solitary valley. The circle should be eighteen feet across, and another should be described concentrically within the first, one foot from the outside of the first—both being drawn with chalk. The exorcist (as he is called in this book) should be girdled about with a snake skin, and many other snake skins should be tied to his cap and hanging down before and behind. He must also draw with chalk the form of a fiery mountain at one side of the circle, in the following manner:

¹ In the case of a male operator the apparitions will be women, and *vice versa*.

² *Discoverie*.



The Fiery Mountain

Round about the mountain must be written the following :

GLAURON, OPOTOK, BALKIN, OPOTOK, URTHIN, OPOTOK, SWAKNAR, NALAH, OPOTOK ✠ ✠ ✠.

After drawing the mountain and its inscription, it is to be consecrated by saying :

OFRON, ANEPHERATON, BARON, BARATHON, NAH, HALGE TOUR HECLA. In the Name of the Father, the Son, and the Holy Ghost.

After consecrating the mountain, there must be written between the circles :

URTHIN ✠ MALCHII ✠ ✠ RIDDALKATTRON ✠ AGLA ✠ GLAURA ✠ BASHAMO ✠ PHOWAL ✠ ELOHIM ✠ EMMANUEL ✠. Amen.

The following characters are then to be written following the word Amen :

△ ✠ △ ✠ △ ✠.

The spirit itself is then invoked as follows :

O ye powers of the East, ATHANATON, of the West, ORGON, of the South, BORALIM, of the North, GLAURON, I charge and command you by the dreadful names here mentioned, and by the consecration of this terrible mountain, to present yourselves, one of every sort, before this circle by the power Immanuel and his holy Name. Amen.

This conjuration must, says the author, be repeated fervently three times : upon which we are told a terrible noise of fighting will ensue ;

which will be accompanied by the sound of swords clanging and the neighing of horses, and trumpets sounding. At last will appear four little naked pygmies before the circle. Their speech will be ancient Irish; which, after being commanded into the triangle, they will interpret.

The substance of this speech will be an explanation of from whence they came, and what wonders they can perform. The magician asks them whether they know Luridan; and they reply: "HAMAH, NITRULLOCH, BALKIN"; meaning, "He is the servant of Balkin." When they have been discharged with instructions to bring Luridan to the operator, they will go and presently return with a little dwarf with a crooked nose, and present him to the magician.

The magician then binds and ties him with a bond of obligation, in his own blood, without any contract of conditions to be performed, that he will attend him constantly at his thrice repeating LURIDAN, LURIDAN, LURIDAN. He will further agree to be ever ready to go where the master wishes, at any hour or minute. After the magician has bound him, Luridan will present him with a scroll, written so,



which is the indenture to serve him for one year and a day. Upon receipt of this scroll, the magician dismisses the spirit.

Regarding the perils of demoniac conjuration, Del Rio gives a story purporting to be true concerning Cornelius Agrippa.¹ It will be remembered that the magician Agrippa fled rather precipitately to Lorraine; and the reason for this is said to be due to the following experience:

During a short absence from home, Agrippa gave the key of his magical cabinet to his wife, forbidding her to allow any person to open or enter it. Shortly afterwards, however, one of Agrippa's young students prevailed upon the lady to let him have the key; and, coming upon a book of conjurations inside, began to read them aloud. Almost at once a thunderous knocking at the door startled him, and he ignored it.

With a crash the door was forced open, a demon burst into the room, crying out to know the reason for his being called. The wretched youth was petrified with fear, and utterly incapable of speech; so the creature, seeing that the invocant was not protected by a circle, attacked and strangled him. When Agrippa returned, he conjured a spirit to enter the body and caused it to walk into the market place, as a method of disposing of the body; but the plan failed, and precipitated his flight.

A pact with Lucifuge, for the purpose of gaining treasure, is described in the *Grand Grimoire*. In the first place, the constitution of the Grand Cabbalistic Circle is outlined in exactly the same way as that used for the conjuration of Lucifer; and the address or oration begins:

¹ Martin Del Rio: *Disq. Mag.*, ii, q. 29, sec. 1, p. 309.

Emperor Lucifer, master of all the revolted spirits, I entreat thee to favour me in an adjuration, which I address to thy mighty Prime Minister, Lucifuge Rofocale, being desirous of making a pact with him. I also entreat thee, Prince Beelzebuth, to protect me in my undertaking, and, Count Astarot, to be propitious to me, and grant tonight that the great Lucifuge appear to me in human and likeable form, and that he may enter into a pact with me, so that I may have all the riches I want. O Lucifuge, I pray thee to come forth and speak with me, otherwise I shall compel thee by the words of the powerful Living God, the Son and the Holy Spirit. Obey me now, or thou shalt be eternally tormented by virtue of the words of the pentacles in the Clavicle of Solomon the King, by which manner he forced the rebellious spirits to come to him. Appear now, or I shall torment thee continually. AGLON, TETRAGRAM, VAYCHEON, STIMULAMATON-Y-ELPARES, RETRAGRAMMATON, ORYORAM IRION ESYTION EXISTION ERYONA ONERA BRASIM MOYM MESSIAS SOLER EMANUEL SABAOT ADONAY. Amen.

Much the same as in the previous appeal to Lucifuge, the spirit then speaks :

Lucifuge :

Lo, I am here, what do you seek of me: why do you disturb my repose?—LUCIFUGE ROFOCALE.

Magician :

I wish to make a pact with you, so that I may have treasure now; failing that I shall give you no rest, by the potent words of the Clavicle.

Lucifuge :

It is impossible for me to agree to your request; unless you give yourself to me in twenty years—LUCIFUGE ROFOCALE.

The *Clavicle* then directs the operator, in the worst traditions of Black Magic, to throw the pact, signed with his blood on virgin parchment, to the devil. The pact is to read :

I promise and swear to the Great Lucifuge that, at the end of twenty years, I shall reward him for all the treasures he has given me. I sign myself in witness to it,

(Signed) : N.N.

The spirit will then speak :

Lucifuge :

I cannot agree to your demand.

After this, the demon will disappear; and can only be constrained to reappear if the Grand Conjunction is repeated to him. This Grand Conjunction has already been given in the previous chapter.

Lucifuge :

Why do you torment me? Leave me to rest, and I shall give you the nearest treasure, if you will give me one coin every first Monday of the month, and call me not more than once a week; and that only between

ten at night and two in the morning. I have signed the pact. Fail to do these things, and you will be mine in twenty years—LUCIFUGE ROFOCALE.

Magician :

I agree to your request, if you deliver now to me the nearest treasure.

Lucifuge :

Follow me, and I will show you the treasure.

Follow him along the Route of Treasure, as shown in the illustration, says the book, to the treasure. Touch it with your Thundering Wand, and cast the pact on it, carrying as much as you can, retracing your steps backwards to the triangle, heeding not the horrible screams and groans that you will hear behind you. When the operator has stepped safely into the triangle, he will then be able to repeat the words of the License to Depart.

Magician :

Go in peace from whence you came, and let there always be peace between us; you will come every time I will conjure you, in the name of the Father, the Son, and the Holy Spirit. Amen.

It is very probable that this version is merely a *rechauffé* of the original conjuration for Lucifuge, to which reference has already been made. In any case, this version makes no mention of the manufacture of the Thundering Wand (or Blasting Rod), and certainly seems very confused regarding the nature of the pact. Whereas the magician specifically agrees to hand himself over to the demon after twenty years, the devil himself seems only to require such a sacrifice if he is not given the coin, etc., at the beginning of the month.

We should therefore be justified in regarding this conjuration as a mutilated and imperfect copy of the original.

Apparently not content with the evocation of demons in ones or twos, the celebrated Francis Barrett in the *Magus* gives a method of working by which nothing less than a "multitude of spirits" may be compelled to appear and do our bidding. I shall waste no further time in recording this important operation. Let the moon, says the master, be increasing, if this is at all possible; but he warns that the experiment cannot be effected when the moon is between 14 Libra and 14 Scorpio, astrologically speaking.

The operator should undertake nine days' ritual purification, as already set out in an earlier part of this book. It is necessary that the appropriate perfumes be ready, and holy water obtained from a clergyman—or the operator must bless it and make it holy himself. The water is to be contained in a new earthen vessel. Other requisites are fire, vestures, and pentacles, all having "rightly and properly been consecrated". On the day, let one of the companions carry the vessel with fire, and the other bear the book.

On the sword is to be written, on one side ✠ AGLA ✠; and on the other side ✠ ON ✠ TETRAGRAMMATON ✠. The place for the erection of the circle being fixed, let the operator draw the lines, and then sprinkle them

with holy water. As soon as this has been done, the magician must declaim the following oration:

BERALANENSIS, BALDACHIENSIS, PAUMACHIA and APOLOGIA SEDES, by the Most mighty King and Powers, and the most powerful Princes, Genii, LIACHIDAE, Ministers of the Tartarian seat, Chief Prince of the seat of Apologia in the ninth legion, I invoke you and by invoking conjure you and being armed with the power of his supreme Majesty, I strongly command you by Him who spoke and it was done, and to Whom all creatures are obedient, and by the ineffable Name Tetragrammaton, Jehova, which being heard, the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, and all the host of the celestials and terrestials and infernals do tremble together, and are troubled and confounded: wherefore forthwith and without delay, do you come from all parts of the world and make rational answers to all the things I shall ask you, and come peaceably, visible and affable, now, without delay; manifesting what we desire, being conjured by the name of the Living and True God, HELIOREN, and fulfil our commands, and persist unto the end, and according to our intentions, visibly and affably, speaking to us in a clear voice, intelligibly and without ambiguity.

There will then arise, Barrett tells us, a tremendous noise and the beating of drums; and, if this operation has been correctly performed, there will appear infinite visions, apparitions, and phantoms. It is "most essential that the noise and behaviour of these spirits should not cause any of the companions to step out of the circle, for such is their aim; because they cannot touch those in the circle".

The exorcist, holding a pentacle above his head, must then say: "Avoid hence these iniquities, by virtue of the Banner of God."

It is heartening to be told next that the spirits will "then be compelled to obey the master"; for one would have thought that this kind of fearsome manifestation would be trying to the strongest nerves, if continued unabated and uncontrollably for any length of time.¹

The magician then stretches forward his hand, holding the pentacle, and says:

Behold the Pentacle of Solomon: Behold, the Exorcist, armed by God, without fear; who can conjure and constrain you to come; by virtue of the names AYE, SARAYE, SARAYE, defer not coming by the Eternal Name ELOY, ARCHIMA, RABUR. And by the pentacle and by the virtues of your lords the Celestial spirits, come, make haste, and make obedience to your Master, who is OCTINOMOS.

There will then be great commotion, but you must say "Why do you delay? In the name of the Lord, BATHAT, or VACHAT, ruling upon ABRAC, ABEUN, come upon ABERER, prepare to be obedient."

They will then appear in proper forms, and you must greet them royally, and bind them in the following manner: "I bind you that you remain affable and visible before this circle; so long and so constant as I may wish. Neither shall you depart without my license, until you have performed

¹ *Vide* Benvenuto Cellini's experience in conjuration, *infra*.

my will and desires. By the virtue and power of the Most Holy God, Lord and King, Who has created all things. Amen." Then let the Master indicate what he would have done.

The inevitable License to Depart is to be given when it is desired that these spirits go; and it is given in these terms:

In the name of the Father, and of the Son, and of the Holy Ghost; go in peace to your places, peace be between us and you. Be ready to come again, when you are called.

One of the few complete and historical accounts of an actual experiment in conjuration that have come down to us by a participant who was not himself a practitioner of the art is contained in the autobiography of Benvenuto Cellini, the famous Italian artist, servant of the Pope, and of princes.

Cellini tells us that he fell in love with a courtesan, but the lady—a Sicilian—unfortunately had to leave Rome rather precipitately. Two months later the girl wrote to him, saying that she was in Sicily, and most unhappy.

By chance, Benvenuto had made the acquaintance of a Sicilian priest, a "man of genius, and well versed in the classics".

"In the course of conversation one day we were led to talk about the art of necromancy," continues Cellini, using the word more in the sense of "negromancy"—practice of the Black Art—rather than in the now currently understood meaning,

"apropos of which I said 'Throughout my whole life I have had the most intense desire to see or learn something of this art' thereto the priest replied: 'A stout soul and a steadfast must the man have who sets himself to such an enterprise.'

I answered that of strength and steadfastness of soul I should have enough and to spare, provided I found the opportunity. Then the priest said 'if you have the heart to dare it, I will amply satisfy your curiosity.' Accordingly we agreed upon attempting the adventure.

The priest one evening made his preparations, and bade me find a comrade, or not more than two. I invited Vincenzo Romoli, a very dear friend of mine, and the priest took with him a native of Pistoja, who also cultivated the black art. We went together to the Colliseum; and there the priest, having arrayed himself in necromancer's robes, began to describe circles on the earth with the finest ceremonies that can be imagined. I must say that he had made us bring precious perfumes and fire, and also drugs of fetid odour.

When the preliminaries were completed, he made the entrance into the circle, and, taking us by the hand, introduced us one by one inside it. Then he assigned our several functions; to the necromancer, his comrade, he gave the pentacle to hold; the other two of us had to look after the fire and the perfumes; and then he began his incantations. This lasted more than an hour and a half; when several legions

appeared, and the Colliseum was all full of devils. I was occupied with the precious perfumes, and when the priest perceived in what numbers they were present, he turned to me and said 'Benvenuto, ask them something.'

I called on them to reunite me with my Sicilian Angelica. That night we obtained no answer; but I enjoyed the greatest satisfaction to my curiosity in such matters. The necromancer said that we should have to go a second time, and that I should obtain the full accomplishment of my request; but he wished me to bring with me a little boy of pure virginity.

I chose one of my shop-lads, who was about twelve years old, and invited Vincenzo Romoli again; and we also took a certain Agnolio Gaddi, who was a very intimate friend of both. When we came once more to the place appointed, the necromancer made just the same preparations, attended by the same and even more impressive details.

Then he introduced us into the circle, which he had reconstructed with art more admirable and yet more wondrous ceremony. Afterwards he appointed my friend Vincenzo to the ordering of the perfumes and the fire, and with him Agnolio Gaddi. He next placed in my hand the pentacle, which he bid me turn towards the points he indicated, and under the pentacle I held the little boy, my workman. Now the necromancer began to utter those awful invocations, calling by name on multitudes of demons who are captains of their legions, and these he summoned by the virtue of the potency of God, the Uncreated, Living and Eternal, in phrases of the Hebrew, and also of the Greek and Latin tongues, insomuch that in a short space of time the whole Colliseum was full of a hundredfold as many as had appeared upon the first occasion.

Vincenzo Romoli, together with Agnolio, tended the fire and heaped on quantities of precious perfumes. At the advice of the necromancer, I again demanded to be reunited with Angelica. The sorcerer turned to me and said 'Hear you what they have replied; that in the space of one month you will be where she is?'

Then once more he prayed me to stand firmly by him, because the legions were a thousandfold more than he had summoned, and were the most dangerous of all the denizens of hell; and now that they had settled what I asked, it behoved us to be civil to them, and dismiss them gently.

On the other side, the boy, who was beneath the pentacle, shrieked out in terror that a million of the fiercest men were swarming round and threatening us. He said, moreover, that four huge giants had appeared, who were striving to force their way inside the circle. Meanwhile the necromancer, trembling with fear, kept doing his best with mild and soft persuasions to dismiss them. Vincenzo Romoli, who quaked like an aspen leaf, looked after the perfumes. Though I was quite as frightened as the rest of them, I tried to show it less, and inspired them all with marvellous courage; but the truth is

that I had given myself up for dead when I saw the terror of the necromancer.

The boy had stuck his head between his knees, exclaiming 'This is how I will meet death, for we are certainly dead men.' Again I said to him 'these creatures are all inferior to us, and what you see is only smoke and shadow; so then raise your eyes.' When he had raised them he cried out 'The whole Colliseum is in flames, and the fire is advancing on us.' Then, covering his face with his hands, he groaned again that he was dead and that he could not endure the sight longer. The necromancer appealed for my support, entreating me to stand firm by him, and to have assafetida flung upon the fire; so I turned to Vincenzo Romoli, and told him to make the fumigations at once. While uttering these words I looked at Agnolio Gaddi, whose eyes were starting from their sockets in his terror, and who was more than half dead, and said to him:

'Agnolio, in time and place like this we must not yield to fright, but do the utmost to bestir ourselves; therefore up at once, and fling a handful of that assafetida upon the fire.'

Agnolio, at the moment when he moved to do this, let fly such a volley from his breech, that it was far more effective than the assafetida. The boy, roused by the great stench and noise, lifted his face a little, and hearing me laugh, he plucked up courage, and said the devils were taking flight tempestuously. So we abode thus until the matin-bells began to sound. Then the boy told us again that but few remained, and those were at a distance.

When the necromancer had concluded his ceremonies, he put off his wizard's robe, and packed up a great bundle of books which he had brought with him; then, all together, we issued with him from the circle, huddling as close as we could to one another, especially the boy, who had got into the middle, and taken the necromancer by his gown, and me by the cloak. All the while that we were going toward our houses in the Banchi, he kept saying that two of the devils he had seen in the Colliseum were gamboling in front of us, skipping now along the roofs and now upon the ground.

The necromancer assured me that, often as he had entered magic circles, he had never met with such a serious affair as this. He also tried to persuade me to assist him in consecrating a book, by means of which we should extract immeasurable wealth, since we could call up fiends, to show us where treasures were, whereof the earth is full; and after this we should become the richest of mankind. Love affairs like mine were nothing but vanities and follies without consequence. I replied that if I were a Latin scholar, I should be very willing to do what he suggested.

He continued to persuade me by arguing that Latin scholarship was of no importance; and that, if he wanted, he could have found plenty of good Latinists; but that he had never met with a man of soul so firm as mine, and that I ought to follow his counsel.

As we were in the habit of meeting daily, the necromancer kept

urging me to join in his adventure. Accordingly I asked him how long it would take, and where we should have to go. To this he answered that we might get through with it in less than a month, and that the most suitable locality for the purpose was the hill country of Norcia; a master of his in the art had indeed consecrated such a book quite close to Rome, at a place called the *Badia di Farfa*; but he had met with some difficulties there, which would not occur in the mountains of Norcia; the peasants also of that district are people to be trusted, and have some practice in these matters, so that at a pinch they are able to render valuable assistance."

Cellini continued that he agreed to do this, after he had finished some medals he was making for the Pope. The necromancer, on his part, constantly assured him that he would be reunited with his lady before the month was up; and he set to work on the consecration of the book. What he had foreseen befell him. Sure enough, soon afterwards Pompeo of Milan alleged to the Pope that Cellini had been seen by him to kill one Tobbia, the goldsmith. The Pope ordered the Governor of Rome to have him caught and summarily executed. Forced to flee before the hue and cry to Naples, the other part of the prophecy was fulfilled, for there Benvenuto encountered, quite unexpectedly, Angelica.

Regarding the veracity of this author, we may quote the authority of his translator, one of the most celebrated commentators of his time, and a man who had spent much time studying Cellini's temperament:¹

"Among Cellini's faults, I do not reckon either baseness or lying. He was not a rogue, and he meant to be veracious."

In several other parts of his commentary, too, upon his translation, from which the foregoing extracts are taken, Symonds emphasizes this point.

Whereas it is certain that many cases once thought to be manifestations of demoniac possession were, in reality, simply indications of disease of one kind or another, certain phenomena associated with some such documented cases are hard to explain, even by assuming the presence of hysteria or hallucination. Stern² gives an account of the possession of a woman of the Falashas:

"The possessed woman, as if struck by a magnetic wire, burst into loud fits of laughter, and the paroxysms of a raving maniac. She tried to bite, kick and tear everyone within reach; and when she found herself foiled in all these mischievous attempts, she convulsively

¹ Cellini's experience taken from *Life of Cellini* (by himself), translated by J. A. Symonds, London, 1888, 2 vols. For Cellini's reliability as an objective writer see *Ibid.*, Introduction, pp. 11-16, para 8, *et passim*.

² *Wanderings Among the Falashas*, p. 154.

grasped the unpaved wet floor, and in imitation of a hyena gave utterance to the most discordant sounds."

She was cured, he continues, by the exorcist laying an amulet on her bosom with one hand, while he held with the other a rag to her nose. In this rag were bound up the root of a strongly-scented plant, a bone from a hyena, and "some other abominable unguents".

One of the most celebrated cases of wholesale possession exhibiting curious characteristics was that which befell the nuns of the Loudon Ursuline convent, in France, in the year 1633. All the signs of hysteria, hypnosis, epilepsy, and even insanity, were to be seen among the afflicted creatures—and more; for some of the symptoms were of a nature difficult to understand. Not the least of these was the witnessed manifestation of many of the sisters speaking volubly in languages of which they could have had no previous knowledge.¹

The outbreak rapidly spread, the Mother Superior herself being one of the worst afflicted. At length Richelieu sent a Commission to investigate, until suspicion centred upon Urbain Grandier, the would-be confessor at the convent, and he was arrested and burned at the stake.²

Although many of the contemporary and other historians accept that the possession actually was such, they ascribe different motives and causes to it. Father Menardaye³ states in one place that Grandier sent the devils to possess the nuns through jealousy against Canon Mignon, another confessor. Other versions are that Grandier was innocent, and the victim of a plot to which the nuns were party; that it was plot of an enemy, who was the real master of the demons; that it was possession due to implicit or explicit compacts with fiends; or that it was entirely involuntary.⁴

In the spring of 1656 a similar outbreak occurred at Paderborn.⁵ The affected included members from all ranks of society, men and women, young and old. The difference between this case and the preceding one is that during the enquiries made of the demons—who are invariably interrogated *via* the mouths of the sufferers as part of the ceremony of exorcism—the possessors declared themselves to be most unhappy, and to have been cast into the body of their hosts by the witchcraft of the burgomaster of Braeckel, and Father Egidio, the head of the local Capuchins.

This unfortunate revelation caused a severe setback to the fortunes of those worthy monks, who were compelled to arm themselves for self-defence when they ventured out, were unable to collect donations towards the work of the order, and were generally obliged to keep very quiet. In this case, too, the possessed spoke, with the aid of their demons, in all languages, including, we are informed, Greek, Latin, and Hebrew,

¹ *Hist. des Diables de Loudon*. Paris, 1839.

² Aubin: *Hist. des Diab. Loud.* 1693, Amsterdam.

³ Père J. B. de la Menardaye: *Exam. et Disc. Crit. de l'hist. des Diab. de Loudon*. Paris, 1747.

⁴ Such explanations, of course, would assume that Grandier's supposed pact, and preserved in the Bibliothèque Nationale, is a forgery.

⁵ Hauber: *Bibl. Mag.*, II, pp. 711 ff.

although many were completely unlettered. They are also stated to have predicted the future accurately.¹

There is a parallel in this alleged possession through the machinations of the clergy, or of sages, in the East, where young women frequently exhibit all the symptoms described above, attributing it to the workings of some specific sheikh.

When a person has become demoniacally possessed, the only cure, according to the old writers, was exorcism—a rite initiated by the Church, which believed in possession by demons, and exorcism as having been enacted at the time of Jesus, in accordance with the New Testament. The devils were said to enter the body in the form of small animals, or in an invisible and dematerialized condition. In the latter instance, a shiver passes along the body from head to foot.²

Those liable to be possessed were: all people generally, due to the fact that baptism has not completely removed all traces of original sin; in particular: specific persons who have increased their vulnerability to this affection by being sinners.³

The power of exorcism of demons and evil spirits, according to Dr. Blunt,⁴ as well as to the theory expounded in practically every theological work dealing with the subject, was given by Christ to the Apostles. As practised by the Church, exorcism consists of two kinds: *ordinary*—as in the Sacrament of Baptism (which is really a form of exorcism); and *extraordinary*, in the case of individuals miraculously possessed.

Exorcism was the speciality of the second of the seven Orders in the Roman Church. Today, however, these special priests no longer exist. The function remains very much alive, nevertheless, and is granted to all priests with the other lesser orders, upon being ordained.

At his ordination, the exorcist is delivered a small volume of forms of exorcism, following the seventh canon of the fourth Council of Carthage, held in the year A.D. 397.

At the ordination ceremony the exorcist is addressed by the bishop in these terms:⁵

Take now the power of laying hands upon the energumens, and by the imposition of your hands, by the grace of the Holy Spirit, and the words of Exorcism, the unclean spirits are driven from obsessed bodies.

¹ "It must also be own'd that evil spirits don't always torment those whom they possess; they frequently affright them more than hurt them, often they tickle them, and make them laugh so heartily that one would be apt to say—and believe 'tis so—that they feel extreme pleasure. They also cause them to be admired, by making them speak several languages, without their ever having taken the pains to learn them. If they do nothing worse, one would be glad to divert oneself with them, and let them alone. But they often make Contracts, they extract a Consent to them, by which the wretches give themselves to them; these are Contracts which cannot be revok'd, but by a Supernatural Power."—*History of M. Oufle*, Eng. trans. London, 1711.

² M. van Eynatten: *Manuale Exorcismorum*. Antwerp, 1648.

³ Cardinal Berulle: *Traicte des Energumenes suivy d'un Discours Sur la Possession de Marthe Brossier*, &c. 1631.

⁴ Rev. Dr. J. H. Blunt: *Dict. Theo.*, 1870; and cf. Matt. x, 1; Mark iii, 14-15; Luke vii, 1, etc.

⁵ *Dict. Theo.*

The old forms of ordination, several of which are mentioned in Martene's work, presuppose the actual possession to exist literally as in the Gospel stories.¹

The learned Blunt, writing in the nineteenth century, explains the contemporary decrease in cases of possession by devils, and hence the diminution of the need of exorcists, as follows:²

"There is every reason to suppose that as the world has become Christian, the powers of evil have been controlled and rendered unable to gain such possession of men as they did in Judaea, &c."

Exorcism is thought by some³ to be closely related, in a mental sense, with the evil eye. In the process the exorcist signs the afflicted person with the sign of the cross, causes him to kneel, and sprinkles holy water upon him. The demon is then asked its name; and, upon this being given, the spirit is adjured by the sacred arcana of the Christian faith to quit the possessed and never to return.

After this, the exorcist lays his right hand on the head of the sufferer, and recites the form of exorcism:

I exorcise thee, impure spirit, in the name of Jesus Christ. Tremble, O Demon, enemy of the Faith, enemy of mankind, who has caused death to come to the world, has taken life from men, and rebelled against justice: seducer of man, source of avarice, root of evil, discord and envy.

A theological encyclopaedia gives us information regarding the ceremony. Exorcism, says the author of the article, is the act of driving off demons and evil spirits, from persons, places, or objects; "which are, or are believed to be, possessed or infested by them". Even things or places or persons who are likely to become victims of such spirits are to be exorcized.

Consecrated salt and water is to be sprinkled upon the affected person or object. A prayer is then said, asking God to give a miraculous power to these materials; that the demons may be cast out; and the power stay there, as a safeguard against further attempts. The robes of the exorcist consist of a surplice and violet stole, with the crucifix near or with him. In addition to these objects, he must be furnished with, of course, holy water, and sacred relics. "One method of exorcism, mentioned by Solomon, is a sacred leaf, which is attached to some form of root and placed at the nostrils of the demoniac, and the demon drawn out. The Book of Job says that the burning of the liver and heart of a fish miraculously caught, together with incense, the resulting smoke drives demons away."

Since this practice was indulged in more by the Roman Catholic Church than other denominations, the belief in the efficacy of exorcism—

¹ *Rit. Eccl.*, Bk. I.

² *Op. cit.* p. 200.

³ Dr. B. R. Robbins: *Dissertation on the Evil Eye*. 1934, pp. 9-10.

even in the face of Scriptural statement—was not universal among the opponents of the Papacy; in this connection, the mere mention of the title of one work attacking the practice will suffice; it being printed in London, in the year 1683: “A Whip for the Devil; or the Roman Conjuror: Discovering the Intolerable Folly, Profaneness and Superstition of the Papists in Endeavouring to Cast the Devil Out of the Bodies of Men and Women.” The subject was apparently tackled on rational, mental, psychological, religious, and partisan grounds.

The classic and standard “Exorcism of those Oppressed by Spirits” is to be found in the authoritative manual of Exorcism, published in the seventeenth century:¹

In nomine Patris, ✠ et Filii, ✠ et Spiritus ✠ Sancti.

Resp: Amen.

Nos cum prole pia benedicat virgo Maria. Ecce crux ✠ cum Domini, fugite partes adversae vicit leo de tribu Juda, radix, David.

Vers: Domini exaudi orationem meam.

Resp: Et clamor meus ad te veniat.

Vers: Dominus Vobiscum.

Resp: Et cum spirito tuo.

Deus Angelorum, Deus Archangelorum, Deus Prophetarum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus et Pater Domini nostri Jesus Christi, invoco nomen sanctum tuum, ac praeclarae maiestatis tuae clementiam suppliciter exposco, et mihi auxilium praestare dignis adversus hunc nequissimum spiritum et omnem qui vexat hoc plasma tuum. Per eundem Christum Dominum etc.;

Resp: Amen.

Exorcizo te immunde spiritus, omnis incursio adversarii, omnes ira, omne fantasma, omnes legio, in nomini Domini nostri Jesus Christi, eradicare et effugare ab hoc plasmate Dei. Ipse tibi imperat qui te de superius caetorum in inferiore terrae demergi praecipit. Audi ergo, et nunc Satana victus et prostratus abscede in nomini Domini nostri Jesus Christi. Tu ergo requissime Satana, inimica fides, hostis generis humani, mortis adductor, vitae raptor iustitiae declinator, malorum radix, formes vitiorum, seductor hominum, proditor gentum, incitator invidiae origo avaritiae, causa discordiae, excitator dolorum, malorum, magister, quid stas et resistis, cum scias Deum tuas perdere vires? Illum metue, qui in Isaac est immolatus, in Joseph venumdedus, in agno occisus, in homine Crucifixum, deinde inferni triumphator extitit gloriosus. Recede ergo in nomine Patris ✠ Filii ✠ et Spiritus ✠ Sancti. Da locum spiritui sancto, per hoc signum Crucis ✠ Hic signit cruce frontem obessi, Domini nostri Jesu Christi: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia saecula saeculorum.

Resp: Amen.

Si nondum recesserit, spiritus Malignus Sacredos prosequitur.

Vers: Dominus vobiscum.

Resp: Et cum spiritus tuo.

It will be seen that this complete system embodies the points explained in the enunciation of the ceremony.

Polynesian Magic:

The idols and representations of demons—many being interchangeable

¹ Abbé Eynatten: *Manuale Exorcismorum*. Antwerp, 1648.

—worshipped and placated by the South Sea islanders are indeed many and varied. Sorcery, particularly, is invoked in the name of the Great Triad of supernatural beings: *Mau-ri*, *Bua-rai*, and *Tea-fao*.

The *Murex ramoces*, a species of shell, if found on the seashore, is considered to be an extremely potent weapon of bewitchment; the singing noise sometimes being heard emitting from these shells being thought to indicate the demon's pleasure and agreement to perform the desired task.

According to Polynesian wizards, three kinds of magic are performed by them: *Tahu*, or Kindling, during which the bewitched person suffers all the agonies of being burnt to death; *Natinati* (Entanglement), in which the afflicted subject is supposed to be possessed by a demon, who twists and knots the inside, occasioning the most excruciating pain and ultimately death; and *Pifao*, which literally means a hook. In this latter process, those under the visitation of evil spirits suffer absolute agony by being transfixed by a barbed spear or hook.

The officiating magician (or *Tahu-Tahu*) must first be supplied with something connected with the body of the object of his operations. The parings of the nails, a lock of the hair, saliva from the mouth, or other secretions from the body, or a portion of the food of which the person was to partake may be procured. This is considered to be the vehicle by means of which the demon (*Tii*) enters the body, to possess it. This part of the ceremony is termed the *Tubu*, literally, "the causing to grow".

Then follows the *Tara*. The sorcerer takes the hair, saliva, or other substance appertaining to his victim, to his house or to some secluded spot, repeating the names of the Great Triad of spirits, beseeching them to help in as strong terms as he thinks necessary. One writer says of the efficacy of the *Tara*:

"If it were a portion of food, similar ceremonies were observed, and the piece of bread-fruit, fish, etc., supposed by this process to be impregnated by the demon, was placed in a basket of the person for whom it was designed; and, if eaten, inevitable destruction followed."

The writer of this extract, who spent several years in Polynesia as a missionary of some repute, is an authority very much to be respected. It will be noticed that he uses an affirmative method of construction; which gives his words more than ordinary interest.

The reason for the carrying of a portable spittoon by the servants of the chiefs of the Sandwich Islands is precisely this; no saliva should reach a sorcerer. So efficacious was witchcraft in this region, or so implicitly was it believed in, that Tahitians scrupulously burned or buried their hair when cut, and also gave to each person his own personal food-basket. For, as the same author says:¹

"When the *Tara* had been performed, and the *Tubu* secured, the effects were violent, and death speedy. The most acute agonies and

Rev. Ellis: *Polynesian Researches*. London, 1830, Vol. II, pp. 195-218 incl., etc.

terrific distortions of the body were often experienced; the wretched sufferer appeared in a state of frantic madness, or, as they expressed it, torn by the evil spirit, while he foamed and writhed under his dreadful power."¹

As to the whys and wherefores of magic and sorcery, the present author does not comment; but the Rev. Mr. Ellis' experiences seem to show that, while many of us may not believe in witchcraft, nevertheless there are still very many things in the world which we cannot account for. It seems that some of these things can be seen, or existed until relatively recently, in Polynesia.

In the "Death Taboo" in Polynesia, oil was poured into a small calabash, and buried near a tree; a small pile of white sand marking the spot. This spell was directed against a person performing a specific act; in this way, if a taboo was put on anyone robbing a house, the thief, coming upon the fateful pile of white sand, would be afraid to proceed with the intent of committing the crime from fear—believing that the curse would become automatically operative if he were to attempt the act.—Rev. G. Turner: *Nineteen Years in Polynesia*, 1861.

APPENDIX I

ANCIENT BRITISH LAWS AGAINST THE BLACK ART

LEGISLATION against magical activities began in England at a very early date, such laws dating, in many cases, to a period considerably before the Norman conquest. Severe penalties, however, were not often exacted, in the physical sense, in any way commensurate with the barbarities practised by the organized sadists of the Inquisition. The accused were tried before a secular or ecclesiastical court, and usually had to do penance and pay a specified fine. An indictable offence under Common Law until the time of Henry VIII, witchcraft and sorcery was officially recognized as a felony during the life of this most zealous witch-hunter, under the law 33 Hen. VIII c. 8.

Although the records show a considerable degree of awareness of the possibility, if not the prevalence, of witchcraft, it was not until the year 1324 that we have a written record of a witch-trial; in that year there were two: one in England, before a civil court, and the other a religious indictment against Lady Alice Kyteler and her alleged companions in sin.

Against Devil-Worship:

If a husband, without his wife's knowledge, said King Withraed, make an offering to devils, let him be liable in all his substance, and his *heals-fang*. The *heals-fang* was the fine imposed for exemption from the pillory; although, in practice, there was not an alternative between the pillory and the *heals-fang*. The convicted man or woman had to pay, and could not, according to the *Ancient Laws and Institutes of England*, elect to go to the pillory rather than pay.

If both make offering to devils, continues the Saxon king, then they are both responsible in their *heals-fang*, and all their substance.

If a *theow* (servant) make an offering to devils, let him make a *bot* of six shillings, or his hide. These three articles comprise paragraphs XII and XIII of the laws enacted by King Cnut at the Convention of Berghamstede.

Against Witches and Diviners and other undesirables:

The Secular Laws of King Cnut, numbers four and five, speak sternly against this type of crime:

"And we command, that ye undertake diligently to cleanse the country on every side; and everywhere to desist from evil deeds. And if witches or diviners, *morth-workers* (those who inflict death secretly), or adulteresses, be anywhere found in the land, let them be diligently driven out of this country; or let them totally perish in the country, except they desist, and the more thoroughly amend.

And we earnestly forbid every heathenism; heathenism is that men worship idols; that is, that they worship heathen gods, and the sun or the moon, fire or rivers, water wells or stones, or forest trees of any kind; or love witchcraft, or promote *morth-work* in any wise; or by *Blot*¹ or by *Fyrht*;² or perform anything pertaining to such illusions."

¹ Offering or sacrifice made to idols.

² Divination or augury (*Oxf. Ang. Sax. Dict.*).

At the Council of Greatanlea, Ordinance VI, treating of witchcraft, prescribes Aethelstan's punishments for such operations in the following terms:

"And we have ordained respecting witchcraft and *Lyblacs* (casting spells), and *morth-daeds*: and if anyone should be thereby killed, and he (i.e. the sorcerer), deny it, that he be liable in his life. But if he will deny it, and at the threefold ordeal shall be guilty; that he be CXX days in prison: and after that let his kindred take him out, and give to the King CXX shillings, and pay the *Wer* (blood-money) to his (i.e. the deceased's) kindred, and enter into *Borh* (security or surety) for him, that he evermore shall desist from the like."

Of killing by witchcraft:

Law LXXI, paragraph I, of the Laws of King Henry I, makes a special point of this, entitled "*de homicidis vel Aliis Maleficiis*":

"I. Si quis veneno, vel sortilegio, vel invultuacione, seu maleficio aliquo, faciat homicidium, sive illi paratum sit sive alii, nichil refert, quin factum mortiferum, et nullo modo redimentum sit. Reddatur utique qui fuerit reus hujusmodi parentibus et amicis interfecti, ut eorum misericordiam aut judicium senciatur, quibus ipse non pepercit. Si res in compellacione sit, et emundacione miseveniat, episcopi judicio reservetur. Et si beneficio legis ad misericordiam vel concordiam pertrahatur, de vera mortui plene satisfaciatur. Et witam, et manbotam, et, omnibus rite pacatis, plegios legalitatis de inceptis inveniatur. Triplex vero lada vel emundacio in agenda hujusmodi sit. . . ."

APPENDIX II

THE VAMPIRE

DOM CALMET states that a vampire is a dead person who returns, both in body and soul, from the other world. He sucks the blood of people in their sleep, those thus attacked also becoming in their turn incurable vampires, doomed to this perdition for the rest of time.

During daytime, the vampire-spirit re-inhabits the corpse, to sally forth again under cover of the darkness of the next night. Though he may not walk abroad every night, the times of the full moon are said to be most dangerous in this respect. A parallel of this is to be found in the "zombies" supposed to be created by the voodoo "obeh" sorcerers among some of the African communities of the Western Hemisphere.

While this description may be the one most familiar to most people, it is by no means the only theory. Johannes de Cuba, in his most celebrated work,¹ indicated a belief that vampires were witches, who were able to become vampires at will. The form they took, he says, were birds with human faces, who congregated in the vicinity of the Black Sea. They fed on human flesh, and had a literally insatiable appetite for it.

Achilles, in *Euripides*,² appeared clad in golden armour atop his tomb, and was presented with a young woman, whose blood he drank. Among the Greeks generally, even up to the present day, the belief in vampirism is strong. In Crete they are called *Vroucolakas*,³ and are believed to abound there. But it was in Germany, and central Europe generally, that the vampire-cult reached the height of its terror. This preoccupation, and its contact with the already well-developed Greek counterpart, is perhaps best manifested in Goethe's *Bride of Corinth*:

*Aus dem Grabe werd' ich ausgetrieben,
Nach zu suchen das vermisste Gut:
Nach den schon verlohrnen Mann zu lieben
Und zu saugen seines Herzens Blut.*

says the vampire corpse of the Greek's former love.⁴

Keightley theorizes that this creature in mythology may have originated from an incubus;⁵ and there are other traditions of vampires acting in a similar way to that of the lecherous demons. It will also be remembered that, according to one theory, the incubus and succubus are only the spirits of earth-bound sinners, with certain unpleasant tendencies which are the cause of their downfall.

Lilith, of course, seems to combine both functions—the vampire and the succubus.⁶

¹ *Hortus Sanitatis*. (Ed. Paris, fifteenth century.)

² *Eur. Hec.*, 109.

³ Tournefort: *Voy. du Levant*. Bk. I, let. iii, pp. 131-36.

⁴ *Die Braut von Corinth*. Ballad I (ed. 1827), pp. 221 ff.

⁵ *Fairy Mythology*. Vol. II, pp. 322-24.

⁶ Wierus says that Lilith was the chief of the Succubi and Incubi; this "first wife of Adam" is referred to in Isaiah xxxiv, 14.

An Ethiopic charm, quoted by Thompson,¹ shows that fear of spirits that "eat the flesh and drink blood; crush the bones and seduce the children of men", was present even in remote times. Ovid, too, describes the method of discouraging vampires, who come in the form of night-flying owls. In this magical ceremony signs are made, and a substitute sacrifice is made to the vampire, that it should spare the supplicant or his family.²

With the vampire, as with other supernatural manifestations, the first thing is to know its character and the dangers associated with this; the second, to be able to identify a vampire; and the third the counter-charm, or method of ridding the community of its attentions. Regarding the ways of the vampire, something has been said which might be supplemented by Byron's words, referring to this belief in the *Giaour*:

But first on earth, as vampire sent,
Thy corpse shall from the tomb be rent,
Then ghastly haunt thy native place,
And suck the blood of all thy race.

After death, we are told, the body of the vampire does not decompose, but remains as if preserved as the "host" of the wandering spirit. There are two ways of knowing if a person is a vampire or werewolf, according to popular conceptions; both depending upon physical phenomena. In the first instance the suspected person, if seen, throws no shadow, and casts no reflection in a mirror.

The middle finger of either hand is also of the same length as the index finger or the third finger. In India, the vampire is thought to materialize in the form of an old woman, who may be detected likewise through a physical deformity. Instead of having one heel, she has two on one foot, or a heel-like projection situated above the normal heel.

Von Bohlen,³ speaking of vampirism in ancient Hindu literature, shows that many creatures identifiable with these blood-drinkers are to be encountered in the pages of the Sanskrit writings. The *Vetâlds* live in dead bodies, wandering by night, and eat corpses. The *Rakshasas*, another group, and the *Pisâchds*, live in deserts, their very name signifying flesh-eaters. De Longchamps, who is quoted by the same Professor, calls them vampires, and Sir William Jones⁴ gives them a similar name, though his interpretation could also apply to cannibals.

It was once widely believed that excommunication by a cleric of the rank of bishop, and higher, caused the body after death to have no rest, and to remain untouched by the elements, while the unfortunate earthbound spirit—being, in any case, that of a sinner—was forced to roam the earth. This may have some connection with the origin of vampire-belief or the vampire concept, in so far as the preservation of the body is concerned. It has been remarked by some writers that the belief in vampires exists strongly in those communities where this thesis regarding excommunication is also held.⁵

To "lay" the spirit of the vampire, either the ceremony of exorcism must be performed over the body or the excommunication should be rescinded.

¹ *Semitic Magic*, p. 52.

² Ovid: *Fasti*; vi, 155 ff.

³ Prof. von Bohlen: *Königsburg*.

⁴ *Laws of Menu*, i-37.

⁵ J. M. Heineccius: *De Absolut. mort. excommun. seu tympan in ecc. Graeca*. Helmstadt, 1709, pp. 10 ff.

Total destruction of the "host" corpse by fire is also believed to be efficacious.¹

A more usual method of "killing" the vampire is by driving a stake through the heart of the body, as recorded in the *Vampire Bride*:

When they thrust a dart through
its swollen heart
It convulsively shivered and screamed.²

¹ Goar: *Eucholog. Graec.*, 689 *et seq.*

² W. Liddell: *Vampire Bride*, 1833, p. 52.

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